SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES. OCTOBER, 1884. VOL. XVI, No. 10.

Myrrh.

"All thy garments smell of myrrh."—*Psalm.*

BY WILLIAM CLEAVER WILKINSON, D. D.

As one in winter entering from without
Brings in-door with him freshening from the cold,
A sphere of weather wrapping him about,
Entangled in his raiment fold on fold,

And those who sit too closely housed within
Snuffing such scent of fragrance fire and frore,
Wish for a moment they themselves might win
To breathe in all that freedom out of door;

So hither thou, thy garments richly spiced
With weight of odor from the heavenly air
Of secret audience long and close with Christ,
Sabbath by Sabbath to thy task repair.

Be sure who meet thee will discern the trace
Of other climate clinging round thee here;
And some perhaps will seek to find the place
Whence thou couldst bring so sweet an atmosphere.

Ready to Bless.

GOD is ready to bless the souls he has made. The greatest blessing he holds for them is himself, his own wisdom, his own love, his own strength. He who has God's wisdom, love, and strength is a crowned king already. There is nothing more to crave except more capacity to receive more wisdom, love, and strength. The true end of life is attained when man has God as Possessor, Father, Inspirer, Friend. Then poverty is wealth and pain comfort. The past is bright as the after-glow of the sunset, and the future glorious as a new sunrise. Death is life to one who has God, and the grave is the beautiful gate into the Eternal Temple. This, then, is the most blessed blessing possible to the soul—God in us.

God is thus ready to bless. He need not be convinced, nor besought, nor labored with. When souls want that blessing they will find that God is more than ready to give it. Indeed, the sense of want is the result of his eagerness to gain admittance. He is ready with a divine eagerness to possess the soul as water is ready to pour into opened channels; as air is ready to fill a vacuum; as sunlight is ready to glorify a room. Away with unbelief! Away with little microscopic conceptions of the divine nature. Look out upon the shoreless and unfathomable sea. Look up into measureless immensity. Think out and think on beyond the farthest reach of vision, and when you can measure the infinitudes of space and of time, begin to talk about the limits of God's love and wisdom and power.

Little pilgrim: Take what God is eager to give. Take with gladness. Take to fullness. Take and take, and never cease.

Be.

KNOW, but also BE. Teach, but BE. Being is more than knowing, and only he who IS can teach—in the highest sense of teaching.

Out of BEING comes more instruction than out of knowing, for being is demonstration. The one gives a builder's projection, the other bids you enter a hospitable home. One teacher talks about a life of divine conformity, and I listen with pleasure. Another teacher lives a life of divine conformity, and I am sore condemned and troubled at my lack, and I cry out to God in my helplessness and inharmony for his help and his peace.

BEING is better than telling, though one tell in songs sweeter than David's, or in tones richer than Chrysostom's. There are thunder and

lightning and energies of control in simple being. Therefore, O teacher—BE! Therefore, O preacher—BE! Therefore, O parent—BE!

God is, and because he is thou mayest be. Accept him. Open thy soul to him. Let him possess thee. Let him be in thee, so that thyself ceasing in thyself to be, shall be by him who is in thee. Then thou mayest say, "I live, and yet not I, but Christ liveth in me."

A Sunday-School Assembly.

THERE is an "Assembly" in Broadway Methodist Episcopal Church, Camden, N. J., and it is a successful Assembly. We called in one Sunday afternoon in May, to find our idea thoroughly carried out, so far as the organization and "make-up" of the body are concerned, and were anew impressed with the value and practicability of the plan which brings young people to associate with adults, rather than with children, in the Bible studies of the Sabbath.

Index Expurgatorius.

WE learn from the Rev. L. M. Vernon, D.D., the superintendent of our missions in Italy, that one of our native Italian preachers, the Rev. Henry Borelli, has lately written a book on the subject of the celebrated *Index Expurgatorius*. The object of this *Index* was to corrupt the ancient works of the Fathers, of the Councils, and even the ancient Canon Law—in order to adapt the whole to the new doctrines and dogmas invented by the popes. The idea of this *Index* was presented in the Lateran Council, but the work was executed by order of the Council of Trent.

The first *Index Expurgatorius* was printed at Antwerp by order of Philip II., king of Spain, and was kept concealed from public view for fifteen years, when it was discovered by G. Poppi. Before that only the inquisitors and the corrupters of works were acquainted with it. The *Index Expurgatorius* of Madrid was prepared by order of Soto Major, the chief inquisitor. Others were issued at various times, but these two are considered the most important.

Both these Indexes are described by Borelli, their rules and precepts are given, and also the penalties against transgressors. He also tells how the prescribed books were mutilated or destroyed as necessity seemed to indicate.

The object of Borelli's book is to show how the Roman Church has deviated from the faith, the popes constructing a religion of their own invention, which should be to their interest, advantage, and ambition. In order that posterity should not discover that these doctrines originated in the Vatican, they undertook to change, mutilate, and falsify all the ancient works—above all, those most esteemed—and destroyed those not capable of being corrupted. The work was great and costly, yet they succeeded, so that to-day it is claimed that it is no longer possible to find a genuine work of the times under consideration precisely as its author wrote it.

Thanks to Italian patriotism, this book can now be published in the city of Rome without fear of persecution. We hope Dr. Vernon may see his way clear, as soon as possible after the work appears, in Italian to translate it into English for the benefit of numerons readers who wish to learn what they can of the *Index Expurgatorius*.

The Early Frost.

A WALK through the farm, where thousands of sharp little sickles of crystal are strewn about the fields, will reveal the destructiveness of the early frost. Those white blades have been drawn against thousands of plants, against crops carelessly exposed in the fields, against ruddy fruit neglected in the orchard, and never did Jack Frost wield his sickles in vain. He always bears off, to gather into his icy granaries, something which, through the neglect of somebody, has become blighted, dead, worthless. A little care would have saved so much from the freezing clutches of this renowned old robber in white.

Do we think of the early frost as we contemplate some quality of promise in our scholars, not only blossoming, but bearing fruit perhaps? Temptation will quickly come, and may quickly ravage what is fair. A little thought and effort on your part may protect that which inevitably must be exposed. A word to John, who is out on the street too late at night; a caution to May, warm-hearted, but careless-hearted also in the choice of her company; a whisper to Ralph, whose new life of prayer is exposed to the temptations of office or store, will prevent the death-work of the early frost. Do not forget that more harm may be done in the fields by the early frost than by mid-winter's ice.

A Good Start.

A GOOD start is not every thing, but it is something. It does not insure a successful voyage, because every thing about the ship—ropes, sails, anchors, provisions—may be in good order; because an alert crew may be on board, each man in his place; because a fair wind whistles a merry tune through the rigging, swells the sails, and drives the ship seaward, tossing up the foam before her bows. But if a good start does not make sure of a successful voyage, its influence will be felt magnetically all along the route of the ship, and any success attained

be on a higher level than otherwise possible. Because the Sunday-school session has a good start, teachers there on time, scholars there, all joining heartily in the responsive sentences, all encouraged to bow reverently the soul in prayer, and catch the breathings of the Pentecost-wind from heaven, will not all this influence the entire session of the school? Educate the school up to the level of a good start each Sunday. Persevere in this process of education. Insist on promptness, insist on participation in the exercises, insist on reverence, and when you have done this, keep insisting. Remember that a good start may not make a good session throughout, but it will save the school from an utterly poor one.

Methodism in the Lessons of the Fourth Quarter.

BY D. A. WHEDON, D.D.

Our present quarter's work is with the history of Solomon and some of his writings. Lessons I and II bring afresh before us the divine purposes. The long-established plan of preparation for the coming of the Redeemer was in rapid process of development. Israel had become a nation. The empire extended from Egypt to the Euphrates. God's purpose was that it should never be smaller, that the nation should be one, undivided, and permanent, with Jerusalem for its capital, and sons of David for its kings. By his choice Solomon ascended the throne, with the purpose that he should be a wise and holy ruler, obeying and enforcing the statutes of Jehovah. Now, Methodism has no difficulty with the doctrine of the divine sovereignty. God's purposes relate either to what he himself will do, or to what man shall do. The former he easily and surely executes, the latter are subject to the contingencies growing out of human freedom. Willful, wicked men often compel a change in the purposes of Omnipotence, and sometimes even defeat them. The conditionality, implied or expressed, in his declarations must not be forgotten.

The temple, (Lesson IV,) though permanent as compared with the tabernacle, was to serve a temporary purpose. It marked the fourth great transition in God's methods with his Church. The fifth occurred a thousand years later, when Christ made his sacrificial offering on the cross. God had other sheep than in the Jewish fold. The form of his Church was not the same for all people. It has never been. Methodists hold, with John Wesley, that while the New Testament ordains a Church, the two sacraments of Baptism and the Lord's Supper, and a ministry, it prescribes no definite form of government, and that therefore any Church in any age may adopt such form and modes of government as seem to it best calculated to advance Christ's kingdom, with the single proviso that nothing contrary to the Holy Scriptures shall be done. Methodist Episcopalians are content with their Church and its system. They have no time to quarrel with their neighbors about apostolic succession, modes of baptism, and like non-essentials, and least of all with other folds of the one Methodist flock.

In Lesson V Jehovah is confessed as the one and only God and governor of the world. In opposition to atheism, which denies any God, to pantheism, whose god is nature, and to materialism, whose god is unintelligent, blind force, and so no god at all, the Christian's God is a personal, intelligent, infinite Spirit, every-where present, and ruling in nature and in providence as well as in grace. This lesson represents him supreme in all three. Infidels hold with Napoleon that on the battle-field "Providence is on the side of the heaviest artillery." In our late civil war a certain commander is reported to have laid his plans for battle and blasphemously said even God Almighty could not defeat him; but in the crisis of the fight an awful confusion fell upon the commander's brain, and his army was disastrously overthrown. Skeptical philosophers shut God out from the physical world, and tell us that all natural phenomena are the results of the operation of regular laws. As a general principle this is true, but back of those laws is the God who made and executes them or modifies their action. The lesson teaches that he sometimes withholds rain in punishment for sin, and again sends it upon the repentance of the people afflicted. This he can easily do by a touch of his finger upon one of the springs away back in the series of causes by which rain is produced.

Against the evils of drunkenness (Lesson X) the Methodist Episcopal Church takes high ground. The General Rule forbidding "drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity," shows the high position taken by Methodism nearly a century and a half ago. The Church now forbids its members "the buying, selling, or using intoxicating liquors as a beverage," including fermented liquors as well as "spirituous." It also condemns signing petitions in favor of license, becoming bondsmen for rumsellers, and renting property for the manufacture or sale of intoxicating liquors. Total abstinence from all intoxicants and absolute prohibition of the traffic in alcoholic drinks is the position of the Church clearly defined in the Discipline. In view of the facts of this lesson, and of all experience, nothing less would answer.

Universal Prayer for Sunday-Schools.

Sunday and Monday, October 19 *and* 20, 1884.

The Committee of the Sunday-School Union would again call attention to the days appointed for universal prayer on behalf of Sunday-schools, and do so with a hearty greeting in the name of the Master, "whose we are and whom we serve."

When he was on the earth the disciples gathered about him; early in the morning, (Mark 1, 35, 36,)

or at sunset, (Mark 6. 30, 31,) telling him of their labors, their successes, their hopes, their fears, and their disappointments; and, standing round him, received his loving words of approval, criticism, and guidance. So let us, as his true and humble servants, come unto Jesus, rest awhile with him, seek his blessing on the seed we scatter, and gain wisdom and encouragement from him.

Those who thus "wait upon him" shall renew their strength and multiply their successes, and communion with him shall fill them with a divine inspiration and holy zeal.

And when we recollect how many of our brethren and sisters in the Lord are calling upon him for a common blessing, we shall be the more ready to expect his gracious answer of peace. Long before the sun's light dawns upon our land our fellow-workers in eastern latitudes have lifted their hearts and voices to him for themselves and us, and when our evening's prayer has been offered, Christian brethren in the far west are uttering like petitions and offering like praises. So true shall it be:

"The whole round world is every way
Bound with gold chains about the feet of God."

It is well for us to reflect how much is promised to those who ask in faith; therefore let us with our whole heart seek the gracious help of our Lord, beseeching him for wisdom and strength rightly to work for him; praying for the *present personal* welfare of our own scholars, for help to be afforded to our fellow-teachers at home and abroad, and especially for the success of Sunday-school work on the continent of Europe, as well as of missionary effort in heathen lands.

As so much depends upon being prepared to enter upon the engagements of these days in a right spirit, teachers and officers are again urged *individually* to secure some additional time on each day of the preceding week for private thought and prayer, that all may come together with prepared hearts to praise and thank God for what he has done, and to pray that the workers may be increasingly fitted for his service, and that the children may be led to an early decision for Christ.

It is suggested that the following arrangements should, as far as practicable, be observed:

That on Lord's day morning, October 19, from seven to eight o'clock, private intercessory prayer be offered on behalf of Sunday-schools.

That the opening engagements of the morning school be preceded by a meeting of the teachers for prayer.

That ministers be asked to preach special sermons on the claims of the Sunday-school, and the necessity for increased intelligence and consecration on the part of teachers.

That in the afternoon the ordinary engagements of each school be shortened, and the scholars unite in a devotional service, interspersed with singing and appropriate addresses. To this service the parents of the scholars might be invited.

That at the close of the afternoon or evening service the teachers, in union with other Christians, meet for thanksgiving and prayer.

That on Monday morning, October 20, teachers again bring their scholars, one by one, in private prayer before God.

That in the course of the day the female teachers of each school hold a meeting for united prayer and thanksgiving.

That in the evening each Church or congregation be invited to hold a meeting, at which the interests of the Sunday-school should form the theme of the prayers and addresses.

FOUNTAIN J. HARTLEY,
JOHN E. TRESIDDER,
EDWARD TOWERS,
A. J. SCRUTTON,
Honorary Secretaries.

After the Summer Vacation.

BY MARY F. LATHROP.

ALL over the land teachers have returned from sea-shore and mountains, from Sunday-school assemblies, summer schools, and camp-meetings. Lassitude has given place to activity, nervous irritability has changed to smiling good humor. Rested in body, brightened in mind, scores of new ideas have come to every teacher. What are you going to do with them? Wrap them in a napkin and save them till they are stale and musty? Or use them in your class? Certainly some of your scholars need those very ideas. Perhaps they have not been able to flee from the heat and din of the city. Tell them how your soul was gladdened and refreshed by God's presence at lake-side and mountain; it may be that some of the peace and rest will overflow into their tired souls.

If you have not brought home any thing that will help your class, your summer vacation has been a failure. Something is wrong; perhaps you left your religion at home, or dissipation killed it; pray that your eyes may be opened to discover the fault. You have new ideas? Give them out liberally; you will be surprised to find how many will come in response. They may be the means of awakening that indifferent girl or stolid boy whom heretofore you have tried in vain to rouse. Above all, settle down to earnest, prayerful work during the winter. By teaching and example try to win your scholars to a Christian life. God has a special work for you to do in that class. Resolve with his help to do it more zealously than ever before. Rest assured if you are faithful, when the long vacation comes your ears will be gladdened with the welcoming "Well done."

A MAN who is turned away by a single fact of religious inconsistency from the faith of the Gospel, when a million facts show the Gospel to be from God, is a good specimen of such a logician as sin always makes. Any thing to throw off moral obligation.—*B. T. Vincent.*

Our Room.

BY A TEACHER.

It was long and narrow, with six great windows guiltless of shades of any description, and an expanse of white wall that dazzled the eyes of beholders. Little wooden benches of various length and height hinted at a large flock of lambs, and a bare, barren table suggested a desolate-looking teacher in charge. Part of the floor was covered with a red carpet not unpleasing to the eye, carefully pieced out with carpet of a vivid green. A picture of the Bishops, and another, a death-bed scene, adorned the walls, while a creaking, groaning organ in one corner filled out the measure of dreariness. This was "Our Room."

But every Sunday scores of beauty-loving little children gathered there, many of whom came from homes in which little of the brightness of life ever shone, and we did wish that the Sunday-school room, where we met to sing and pray and learn about the beauty and blessedness of the good and true, was itself more suggestive of heavenly delights! But the treasury was low: it always was, and we did not ask for an "appropriation," for we knew there was nothing to appropriate, save the good wishes of our fellow teachers. Some said, "Get up a 'concert,' and have the little ones perform. The parents will be sure to come, and you can make quite a sum of money."

What! coin the modesty and unspoiled sweetness of these little children into money for any purpose whatsoever? No, not if the room went bare of ornament forever! And so that matter was settled.

But little by little ideas began to take shape which did not involve much outlay of time or money. Assistant teachers were interested in the project of beautifying the room at small expense.

Little donations came in; the good-natured sexton brought out remnants enough of the red carpet to make it possible to dispense with the green, a friend sent a pretty red table-cover, the dreary pictures were banished, and their places filled with pictures of child-life, birds, flowers, and a few floral Scripture mottoes given by friends. A beautiful picture of the Saviour blessing little children was found. It formed the center of a large and beautiful banner which had been rolled up, put away, and forgotten! This covered a large place on the staring wall, and was looked upon as a treasure-trove.

One day the teacher met by appointment in "Our Room," and some bright red cloth-cotton satine was produced which was to be cut up into lambrequins for the unadorned windows. They were cut after a simple but very pretty pattern, some cheap scarlet and yellow fringe finished them, and the six windows were dressed at an expense of less than two dollars! The organ was re-tuned and oiled, so that it looked and sounded new again. The benches were assorted and arranged prettily, some little trifles for the table and the walls sent in by friends were disposed of, and we were ready for the surprise and delight of the children.

And it was quite equal to our expectations! The gay lambrequins and the pretty pictures won every little eye, and the increase of interest in and love for the Sunday-school repaid us many times over for our efforts.

The actual expense in money was only about three or four dollars, cheerfully met by the teachers of the infant school, but, of course, time and heart had to be given, or the work would never have been done. Yes, and a little faith was needed, too. Since we could not do all that we desired, we undertook "to do the little that we could," and our little was multiplied beyond our expectation.

Opening and Closing Services for Fourth Quarter of 1884.

OPENING SERVICE.

I. Silence.

II. Responsive Sentences.

Supt. God be merciful unto us, and bless us;
School. And cause his face to shine upon us.
Supt. That thy way may be known upon earth,
School. Thy saving health among all nations.
Supt. Let the people praise thee, O God;
School. Let all the people praise thee.
Supt. O let the nations be glad, and sing for joy:
School For thou shalt judge the people righteously, and govern the nations upon earth.
Supt. Let the people praise thee, O God;
School. Let all the people praise thee.
Supt. Then shall the earth yield her increase;
School. And God, even our own God, shall bless us.
Supt. God shall bless us;
School. And all the ends of the earth shall fear him.

III. Prayer.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.*

VI. Announcements, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. Singing.

II. Sentence.

Supt. The Lord hear thee in the day of trouble;
School. The name of the God of Jacob defend thee.
Supt. Send thee help from the sanctuary,
School. And strengthen thee out of Zion.
All. We will rejoice in thy salvation, and in the name of our God we will set up *our* banners.

III. Dismission.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. *Amen.*

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: THREE MONTHS WITH SOLOMON AND THE BOOKS OF WISDOM.

NOTES BY THE REV. J. L. HURLBUT, D.D.

B. C. 1015.] LESSON I. SOLOMON SUCCEEDING DAVID. [Oct. 5.

1 Kings 1. 22-35. [*Commit to memory verses* 28-30.]

22 And, lo, while she yet talked with the king, Na'than the prophet also came in.

23 And they told the king, saying, Behold Na'than the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Na'than said, My lord, O king, hast thou said, Ad'o-ni'jah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance; and hath called all the king's sons, and the captains of the host, and A-bi'a-thar the priest; and, behold, they eat and drink before him, and say, God save king Ad'o-ni'jah.

26 But me, *even* me thy servant, and Za'dok the priest, and Be-na'iah the son of Je-hoi'a-da, and thy servant Sol'o-mon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not showed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 Then king Da'vid answered and said, Call me Bath'-she'ba. And she came into the king's presence, and stood before the king.

29 And the king sware and said, *As* the LORD liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the LORD God of Is'ra-el, saying, Assuredly Sol'o-mon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath'-she'ba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king Da'vid live forever.

32 And king Da'vid said, Call me Za'dok the priest, and Na'than the prophet, and Be-na'iah the son of Je-hoi'a-da. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Sol'o-mon my son to ride upon mine own mule, and bring him down to Gi'hon:

34 And let Za'dok the priest and Na'than the prophet anoint him there king over Is'ra-el: and blow ye with the trumpet, and say, God save king Sol'o-mon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Is'ra-el and over Ju'dah.

General Statement.

David was worn out with care and trouble, and in premature old age remained in the seclusion of his palace. There were two parties in the court on Mount Zion struggling for the throne which was soon to be vacant, and great results were at stake between them. The worldly, godless element, which would make Israel like the surrounding nations, and quench the religious light of the world, was headed by Adonijah, David's eldest living son, a handsome prince, but wanting every kingly quality. With him were associated most of the nobility, Abiathar, the senior high-priest, and Joab, the powerful and unscrupulous general of the army. These leaders planned a *coup d'etat* by which they might seize the power of the realm while David was still living, shut up in his chamber, and awaiting his end. The other party in the court represented the smaller but purer element in Israel, and its aim was to place Solomon, the youngest, but by far the best, of David's sons, upon the throne. In this movement, which contained the spiritual hopes of Israel and the world, four influential persons were leaders: Bath-sheba, the favorite queen, and mother of young Solomon, who possessed the closest confidence of the king; Nathan, the head of the prophetical order, and the representative of the class who lived nearest to God; Zadok, the one more influential of the two high-priests, and Benaiah, the chief of the king's body-guard. We may readily believe that, above all the intrigues around the dying bed of David, the divine providence was overruling to bring to pass the best interests of the chosen people, and, through them, of the whole world. For, strange as it may seem, the religious history of continents unborn was at poise in the contests of that little land between the Jordan and the sea. Our lesson, with the context around it, supplies an important link in this historic chain, showing how the schemes of Adonijah were thwarted, and Solomon obtained a peaceful possession of his father's empire, at that period the largest in the world.

Explanatory and Practical Notes.

Verse 22. While she yet talked. Bath-sheba, the queen, and mother of Solomon, was in the presence of David, giving him information of Adonijah's conspiracy. **Nathan.** He was to David the faithful friend, the prudent counselor, and the inspired messenger of God. **The prophet.** The prophets were men who lived in communion with God, and instructed the people in religious truth. Some of them possessed gifts of inspiration, and bore God's messages to kings and people. **Also came in.** To the palace of King David, who was now in old age and infirmity.

23. They told the king. Nathan entered the palace, but did not come into the king's chamber until summoned: and at his coming, Bath-sheba retired. Ver. 28. **He bowed himself.** There was evidently far more ceremony in David's court than in Saul's, as was natural with the growth and prosperity of the kingdom. As the king was the representative of the Almighty, even the prophet bowed low before him. (1) *He who is faithful to God is the most loyal to the State.*

24. Nathan said. There was courage, statesmanship, and religion in the conduct of Nathan: courage, for if Adonijah's plan had succeeded, himself and all the friends of Solomon would inevitably have been put to death; statesmanship, in perceiving where the true interests of Israel lay, and in promptly working for them; religion, because as prophet he knew that Solomon was God's choice as the successor of David. **Hast thou said.** Literally, "thou hast said:" no question being asked, in order to make the disclaimer of David more emphatic. **Adonijah shall reign.** Adonijah was a man between thirty and forty years old, and the next in order of David's sons after Absalom. He was handsome, vain, and ambitious; but cowardly, since he renounced his plan and forsook his friends at the first news of opposition. His failure was fortunate for Israel, for his success would have been a worldly prosperity, without the spiritual results of Solomon's reign. (2) *God knows how to overrule wicked ambition in the accomplishment of his own purposes.*

25. He is gone down. To hold at En-rogel a feast which was to inaugurate his accession to the throne. **Slain oxen.** At oriental feasts the animals to be eaten are slain on the spot, immediately before the banquet. **Called all the king's sons.** There were living as many as fifteen sons of David, each of whom had his own little court and family. Adonijah's purpose was to enlist as many as possible of the royal household in his conspiracy. **The captains of the host.** Joab, the commander of the army, and his immediate followers. **Abiathar the priest.** He had been the friend of David in his wanderings, but had perhaps become jealous of Zadok, who was associated with him in the priestly office. **God save king Adonijah.** The customary acclamation of a new king.

26. But me. Nathan himself had not been invited, because he was known to be friendly to Solomon. **Zadok the priest.** Belonging to the line of Eleazar, as Abiathar to the line of Ithamar. Both priests exercised office, and were probably opposed to each other's influ-

ence. **Benaiah the son of Jehoiada.** The chief of David's body-guard, and a brave soldier; who was rising to influence above the veteran Joab. His exploits are narrated 2 Sam. 23. 20, 21. **Thy servant Solomon.** He was passed over in the invitations because he was known to be an aspirant for the crown, and designated by the prophet as David's successor.

27. Done by my lord. Nathan well knew that it was against David's will, but put his statement into the form of an indirect question, to gain an answer. **Not showed it.** As the chief counselor and the divinely appointed prophet, Nathan might expect to share the knowledge of the king's plans. (3) *It is wise in public matters to take counsel with men of God.*

28, 29. King David answered. His words and acts were those of a king, who knew his own will, and gave prompt direction for its execution. **Call me Bath-sheba.** Who had gone out when Nathan entered the room. **As the Lord liveth.** Notice how every act of David is performed in God's name. (4) *There is a profane and there is a reverent use of the holy name in our speech.* **Redeemed my soul.** David never forgot that it was God's hand which had led and preserved and uplifted him. (5) *Let us always see and own God's mercy in our lives.*

30. I swear unto thee. We do not know when this promise of David was made, but it was doubtless under a divine direction. **Solomon....shall reign.** Solomon, the younger son of David and Bath-sheba, was chosen as king to the exclusion of the older sons of David, because in him David saw those kingly qualities which would make his throne illustrious and religious. **This day.** He proceeds at once to fulfill his earlier promise.

31, 32. Bowed with her face. Grateful for this pledge, which was without doubt the means of saving her life from the hands of Adonijah's partisans. **Call me Zadok....Nathan....Benaiah.** Three of the highest personages in the court, and most intimately associated with the king; the high-priest, the prophet, and the chief of the body-guard. Their presence would show that the coronation of Solomon was by David's orders.

33. The servants of your lord. The royal body-guard, composed not of Israelites, but of foreigners; and called "the Cherethites and Pelethites." **To ride upon mine own mule.** The animal set apart for the king's own use. According to the rabbis, it was death to ride on the king's mule without his permission. **Down to Gihon.** A place near Jerusalem variously located, as north-west of the Jaffa gate; in the valley Tyropœon; and in the Kedron Valley, at En-rogel. The latter location would place it one hundred yards from the spot where Adonijah and his friends were feasting, and in their sight.

34. Anoint him king. It is a tradition of the Jews that the kings of David's house were anointed in succession from the same flask of oil, until the last drops were poured upon the head of Josiah, the young reformer. **Blow ye.** Trumpets were used to call attention to great events and to betoken general rejoicing.

35. Come up after him. Solomon being at the head of the procession, and leading the way to the palace on Mount Zion. **I have appointed.** David was king by divine call and popular will; Solomon, by appointment of his father. **Over Israel and over Judah.** Thus early do we notice that Judah and Israel were regarded as distinct elements in the kingdom.

HOME READINGS.

M. Solomon succeeding David. 1 Kings 1. 22–35.
Tu. Solomon anointed. 1 Kings 1. 36–49.
W. The death of David. 1 Kings 2. 1–11.
Th. Charged to fear God. 1 Chron. 28. 1–10.
F. The first king anointed. 1 Sam. 9. 15–27; 10. 1.
S. The Saviour anointed. Luke 7. 36–50.
S. The grace of God. Psa. 23. 1–6.

GOLDEN TEXT.

And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind. 1 Chron. 28. 9.

LESSON HYMN. C. M.

Hymnal, No. 468.

My God, accept my heart this day,
And make it always thine;
That I from thee no more may stray,
No more from thee decline.

Before the cross of him who died,
Behold, I prostrate fall;
Let every sin be crucified,
Let Christ be all in all.

Let every thought, and work, and word,
To thee be ever given;
Then life shall be thy service, Lord,
And death the gate of heaven!

TIME.—B. C. 1015.

PLACE.—Jerusalem.

CONNECTING LINK. — Adonijah's Rebellion. 1 Kings 1. 1–21.

DOCTRINAL SUGGESTION—The promises of God.

Monthly Missionary Meeting.—Topics: 1. Educational work in missions. 2. Missions in Southern China.

QUESTIONS FOR SENIOR STUDENTS.

1. The Prophet, v. 22, 23.
Who was talking with the king, and about what? v. 15–21.
What was her cause for anxiety?
Who came in afterward?
On what former occasion had he advised the king? [Lesson III, Third Quarter.]
What was a prophet, and with what authority did he speak?

2. The False King, v. 24–27.
Who was he, and what was he doing?
Who were associated with him, and why?
Who were not invited, and for what reason?
What was the purpose in all this?
Why was this conduct disloyal?

3. The True King, v. 28–35.
Who was he, and wherein was he the true king?
What was the meaning of his name, and the promise connected with him? 1 Chron. 22. 9, 10.
What measures were now taken for his coronation?
What result followed to the false king? ver. 49–53.
What was David's advice to Solomon in the GOLDEN TEXT?

Practical Teachings.

How does this lesson show—

1. The fruitlessness of schemes against God's plan?
2. The duty of faithfulness to promises?
3. Wherein Solomon illustrates Christ as king?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Prophet, v. 22, 23.
What king and queen were in conference?
What visitor was announced?
What promise had Nathan made to Bath-sheba?
What homage did the prophet pay to the king?

2. The False King, v. 24–27.
What question did the prophet ask of David?
With what treasonable act did he charge the king's son?
Whom had Adonijah called to his aid?
What had they done?
Whom had he left uninvited?
Why had he avoided them? v. 8.
What complaint did Nathan make?

3. The True King, v. 28–35.
What reply did David make?
Who answered the king's call?
To whom did David appeal?
To whom had he promised the kingdom?
By whose direction was Solomon chosen? 1 Chron. 22. 9. 10.
When did David propose to redeem his promise?
How did the queen receive this pledge?
What was her prayer?

Teachings of the Lesson.

Where in this lesson are we shown—1. A son's ingratitude? 2. A prophet's loyalty? 3. A promise fulfilled?

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to see King David? **Nathan the prophet.**
What did Nathan ask David? **Whether he had made Adonijah king.**
Who was Adonijah? **David's oldest living son.**
What had Adonijah done? **He had made a great feast.**
Whom did he call to the feast? **The king's sons, the captains of the army, and Abiathar the priest.**
Why did Adonijah invite them to this feast? **So that they would make him king in David's place.**
To whom had David promised the throne? **To Solomon.**
Who was Solomon? **The son of David and Bath-sheba.**
What did the king solemnly renew before Bath-sheba? **His pledge that Solomon should succeed to the throne.**
In whose name did he give this pledge? **In the name of the Lord.**
Whom did David send for? **Zadok, Nathan, and Benaiah.**
What did the king tell them to do? **To bring Solomon to Gihon.**
Where was Gihon? **West of Jerusalem.**
What were they to do there? **Anoint Solomon king of Israel.**
What was Solomon then to do? **To come and rule over Israel in David's place.** [Repeat GOLDEN TEXT.]

Words with Little People.

Is God your King? Then what does he see in *your heart?* Does he find in it truth and honesty, or falsehood and deceit? Does he find in it real love for him, and a desire to do his will, or love for yourself and for your own way? Remember, if you love any thing *better* than you love God, *he is not your King.* "Thou art my King, O Lord."

THE LESSON CATECHISM.

[For the entire school.]

1. What did Nathan ask of David? **If Adonijah should reign after him.**
2. What called forth this question? **Adonijah had declared himself David's successor.**
3. What did David promise Bath-sheba? **That her son Solomon should be king.**
4. What did David command should be done? **That Solomon should be anointed king.**
5. What were they commanded to say? **"God save king Solomon."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Solomon a Type of Christ.

I. AN OPPOSED KING.
Adonijah....is gone down. v. 24, 25.
"Heathen rage....rulers take counsel." Psa. 2. 1, 2.

II. A BIRTHRIGHT KING.
Assuredly Solomon thy son. v. 30.
"Unto the Son....Thy throne." Heb. 1. 8.

III. A COVENANT KING.
He shall sit upon my throne. v. 30.
"I will declare the decree." Psa. 2. 7.

IV. AN ANOINTED KING.
Anoint him there king. v. 34.
"He hath anointed me." Luke 4. 18.

V. AN ENTHRONED KING.
Sit upon my throne. v. 35
"God....hath highly exalted him." Phil. 2. 9, 10.

VI. AN UNIVERSAL KING.
Over Israel and over Judah. v. 35.
"Other sheep....one fold." John 10. 15.

VII. A RIGHTEOUS KING.
Serve him....perfect heart. (Golden Text.)
"A king shall reign in righteousness." Isa. 32. 1.

ADDITIONAL PRACTICAL LESSONS.

The Kingdom of God.

[*From the Lesson Commentary.*]

1. The kingdom of God on the earth receives the active support of those who, like the prophet Nathan, are in close fellowship with God, and receive his word. v. 22, 23.

2. The kingdom of God is opposed by the baser and worldly elements of society, men like Adonijah and Joab, who have their own selfish interests to serve. v. 24, 25.

3. The kingdom of God is under the direct care of the Almighty, and the subject of his gracious promise. v. 30.

4. The kingdom of God requires for its establishment all the energy of man, under the direction of the Spirit. v. 32.

5. The kingdom of God presents in harmony the two aspects of religion, the external and the internal, the form and the experience, as represented by Zadok and Nathan. v. 34.

6. The kingdom of God brings sudden confusion to the plots of selfish and worldly men.

7. The kingdom of God ushers in an era of peace and prosperity.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

IN the old days when the Moors had rule over Spain, there lived two princes, one of whom had usurped the kingdom that ought to have been his brother's. The latter, whose name was Yusuf, was shut up in prison, where he used to beguile his time by playing chess with his friendly jailer. One day a messenger arrived at the prison with orders that Yusuf should be put to death. The doomed prince was in the middle of a game of chess, and he quietly asked for permission to finish it before he died. Leave being granted, the game went on slowly, but at last "checkmate" was given, and the messenger demanded immediate execution. At that moment a second messenger, panting and excited, rushed in with the news that the usurper had suddenly breathed his last, and jailer and messengers fell at the feet of the man who but a moment before was doomed to die, and did him homage as their sovereign. A wonderful change—from the sword of the executioner to the throne of the land. Nor was the change that had befallen the usurper less striking—from the throne to the grave. Dark as was the lot of Yusuf at the beginning of this story, who would not prefer it to the lot of his brother? For who is there that does not believe in the saying: "All's well that ends well?"

A very similar reverse of fortune is shown us in the passage for to-day. We see David, old and infirm, paying apparently little heed to what is passing around him. While he is resting quietly in his chamber, his son Adonijah has been setting himself up as king. Adonijah has laid his plans

carefully, assuming beforehand a royal state, (ver. 5,) in order to familiarize the people with the idea of his exaltation. He has won over the most powerful man in the kingdom, Joab, as well as Abiathar the priest, (ver. 7,) and has taken into his council all his younger brothers, with the exception of one. There is a grand coronation feast held at En-rogel, and Adonijah is saluted king of all Israel. Every thing looks bright before him, and he has not a suspicion of failure. Ver. 42.

But the triumph of Adonijah means loss and destruction to others. Why has Solomon alone of the sons of David not been invited to the feast? Because he is Adonijah's rival; the kingdom of right belongs to him, by the choice of God, and the appointment of his father. And what will be his fate, and that of his mother, when King David is no more, and the usurper in full possession of the throne? We have but to call to mind the fate of Prince Arthur under his uncle, King John; of the two little princes in the Tower under Richard III.; of the Duc d'Enghien under the first Napoleon; and of innumerable younger brothers of Eastern potentates, sacrificed to the jealousy and fear of their relatives, to understand what a dark day had dawned for Solomon and for Bathsheba. Vers. 12, 21.

But in a few short hours a great change has taken place. Solomon, anointed with the sacred oil, sits on the throne of his father, and all Israel rejoices (vers. 40, 47) in the accession of the king chosen by God, the king under whom they have been promised peace and prosperity. 1 Chron. 22. 9. Truly a great change for Solomon.

But not less great is the remorse that has fallen upon Adonijah. Instead of a sovereign he is a fugitive and a suppliant; instead of sitting on a throne he clings to the horns of the altar, deserted by all his friends. Ver. 49–51. The day ends "well" with Solomon, but it closes in defeat and shame for Adonijah.

How were these changes brought about? By the watchfulness of Nathan the prophet, by the interposition of Bath-sheba, and by the prompt action to which King David was roused. But underlying all these was the purpose and word of God. By what means this change was effected could not have been foreseen. But the change was bound to take place, for God had declared that Solomon should be king.

Life is full of reverses, great and small, but the great change comes at the end—either a change like that which came to the Moorish prince Yusuf, and to Solomon, or a change like that which fell on the usurpers. There will be the ending well, or the ending ill. Which would we prefer? There is no doubt about the answer. There is no one who would not choose the lot of Solomon before that of Adonijah. The thing to be noted is that the great change will take place in harmony with the word of God.

Look at that young man, proud of his health and vigor, marking out his own path, assuming the sovereignty over his own life, determined at all costs to please himself. What has God said about him? "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine own heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Eccl. 11. 9. Will that be a welcome change? It is as sure as the fate which came upon Adonijah.

But look at another—not seeking great things for himself, but content to follow Christ, to "take up his cross," and deny himself, to wait for his best things till God's time shall come. What is the word about him? "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7. 27. A wondrous change! but as certain as the triumph of Solomon. With which shall we choose to cast in our lot?

Berean Methods.

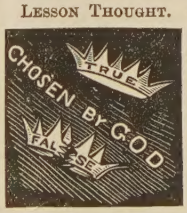
Hints for the Teachers' Meeting and the Class.

It would be a good plan to show to the school a map of the world, and mark the place of Palestine on it; then to show how in the events of that little land were involved the religious destiny of all the earth. . .Take up the lesson historically, and show: 1.) The parties in the court—their plans and leaders; 2.) The plot of Adonijah; 3.) The coronation of Solomon....Then take up the lesson in its spiritual aspects, and show, *first*, Israel at this stage of the history as the land representing the kingdom of God. This topic is presented in the Additional Practical Lessons, which may be studied. Call attention to the fact that in the strife of parties in the political Israel, God was reigning in the interest of his own spiritual Israel....A second line of thought is given in the Analytical and Biblical Outline, namely, Solomon, the king of Israel, a type of Christ, the true Son of David....Thus the two spiritual themes to be sought for in this lesson are: 1.) The kingdom of God; 2.) The king of God's kingdom. Let the teacher find and present these, giving but brief space to the merely historical part of the lesson.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Coming to the Kingdom.*



1. Here are two crowns, one broken, one whole. What king have we been studying about? Yes, David. Now he had been king forty years, and was growing old and feeble. Who chose David to be king? Did he wear a whole crown, or a broken one? Which one of his sons tried to break his father's crown? Did he do right? How did God punish him? Print "Chosen by God." As God chose David, so now he chose David's successor. Sometimes a son takes his father's place in business when the father grows old, or when he dies. Then he is his father's successor. God chose David's son Solomon to be king after him; or, to be his successor. Print "Solomon" above the whole crown. But another son of David wanted to be king. God had not chosen him, but he wanted his own way. Print "Adonijah" above broken crown, and tell how he made a great

feast, and expected to be crowned king while his father was yet living. Which of these sons was the true heir to the kingdom? Yes, Solomon, because God wanted him to be king. Print "True" under whole crown, and "False" under broken one. Tell remainder of the lesson story, making clear the fact that Adonijah's sin was in his self-love, which led him to prefer his own way to God's way.

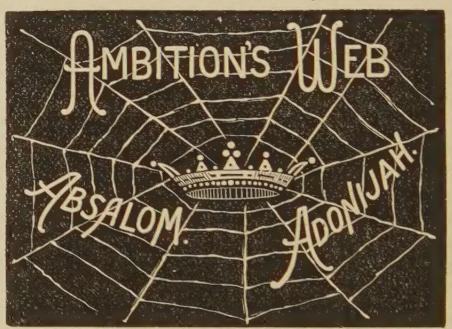
2. What is the name of the King before whom a great many years ago little children cried, "Hosanna to the Son of David?" Yes, Jesus. Is Jesus a King now? Yes, and he has a great many sons and daughters. He is King of all earth and of heaven, too. He will never die. Once he came and lived here, and died on the cross, so that he might make us "kings and priests unto God." So now there is a kingdom for each one who will obey him and choose his way. The true child of God will have a whole crown—a crown of life. God has chosen each one to have a whole crown, but some will choose to have their own way, as Adonijah did, and so will lose their crowns! We would all like to be kings. How shall we come to the kingdom—as Solomon did, in God's way, or as Adonijah tried to do, in his own way? We shall fail if we try to have our own way. Jesus says, "I am the way." Come to Jesus. Obey Jesus. Ask him to teach you, to lead you, to show you the right path, and you will surely find the right way to the kingdom that will never end. Sing, "I'm the child of a King."

Lesson Word-Pictures.

O how the trumpets are blowing, long, loud, and clear! And how the people are shouting, "God save king Adonijah!" Sheep and oxen and fat cattle are giving up their lives at the stone of Zoholeth only that a usurper and a noisy crowd of parasites may have a feast of fat things together. Does King David know it that Adonijah has gone to Zoheleth with a clattering crowd of horsemen, with rumbling chariots, and doubtless with his fifty bawling runners? King David? He is old. His eyes are dim. He cannot see that a crown is sliding off from his head on to the head of Adonijah. He is deaf. He hears not the bawling runners. He cannot smell the savory feast delighting Joab, Abiathar, and other traitors. He is a feeble old man. He holds out to the compassionate sunshine thin, helpless hands, blue with the cooler blood of many years. He dozes and dreams while Adonijah with all the strength of a vigorous maturity is vaulting up into an old man's throne. Hold! Don't leap, Adonijah! A bright-eyed, sharp-witted mother has gone before the deaf, dim-eyed, shivering, nodding old king. With what a graceful, queenly sweep of her robes she bows before the king! And then she wakes up his sleepy majesty with the story of Adonijah's treason! And see! Another seeks an audience with David. With his prophet's robes, surely he must be a messenger from the Lord! He stands before the throne, and low he bows "with his face to the ground." He, too, tells the story of Adonijah's treason, Where is Bath-sheba? Call her once more. She stands before the king again, a queenly woman in form and face, the mother of Solomon. In tones steadied by excitement, his eyes lighting up with the old fire of youth, his form straightening, he solemnly swears that Solomon shall be king. Down to the ground again, like a palm bending low, bows the imperial woman. The king is looking round. Where is Zadok, the priest? Where is Nathan, the prophet? Where is Benaiah, the mighty man of war? Ho, men of God and men of war! Take Solomon, place him on the king's own shapely mule, ride to Gihon, and anoint Solomon as king. Away they go, Cherethites and Pelethites accompanying. What a goodly sight! How every body gathering at Gihon must have stared! Up, Zadok, lift the horn of oil above Solomon and anoint him king! Blow, far-echoing trumpet, blow! Pipe, O players on pipes, and shout all ye people, "God save King Solomon!"

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. Draw a crown with yellow chalk. Make it like the one in the diagram, or simply draw a circle, and write the word CROWN in it. With white chalk make irregular lines representing a web. The crown represents power, or the kingdom of Israel. The web represents ambition, which, in this case, is an inordinate desire for power. In this web was Absalom entangled, and met his death. In it now is Adonijah. Neither of them possessed the quality of ambition to be great and good men, but they craved the office with its power and superiority. From this illustration draw the lesson of submission to God, of an ambition to please him, of the duty of serving him with a perfect heart and willing mind. Beware of worldly ambition for worldly gain.

B. C. 1015.] LESSON II. DAVID'S CHARGE TO SOLOMON. [Oct. 12.

1 Chron. 22. 6-19. [*Commit to memory verses* 17-19.]

6 Then he called for Sol'o-mon his son, and charged him to build an house for the LORD God of Is'ra-el.

7 And Da'vid said to Sol'o-mon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Sol'o-mon, and I will give peace and quietness unto Is'ra-el in his days.

10 He shall build an house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Is'ra-el forever.

11 Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD give thee wisdom and understanding, and give thee charge concerning Is'ra-el, that thou mayest keep the law of the LORD thy God.

13 Then shalt thou prosper, if thou takest heed to

fulfill the statutes and judgments which the LORD charged Mo'ses with concerning Is'ra-el: be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover *there are* workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and the LORD be with thee.

17 Da'vid also commanded all the princes of Is'ra-el to help Sol'o-mon his son, *saying*,

18 *Is* not the LORD your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

19 Now set your heart and your soul to seek the LORD your God: arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

General Statement.

The flickering torch of David's life leaps up with a momentary gleam before sinking into the darkness of death. Once more, and for the last time, the venerable king summons all his strength, and sits upon his throne, the throne which his statesmanship and valor have made supreme from the Great Sea to the great river, and which he is now to leave in all its strength to his son Solomon. Around him are gathered the nobles of the realm, some of whom have followed David's fortunes from the days of the cave until now, when they shall see his face no more. Before him stands his son Solomon, in the dew of youthful beauty, contrasting with his own old age. He gives him once more the earnest counsel to accomplish the task and build the temple which he himself has longed to build, but has been forbidden. He discloses to his eyes the vast stores which he has gathered from the spoils of war and the payment of tribute, that the treasures laid up for idols may be spent in the service of the God of Israel. He reminds him that the worker for God needs divine wisdom, and loyal obedience, and diligence and courage, and exhorts him anew to walk in the way of God's law. Then turning to the princes of Israel, the aged king reminds them of their privilege to aid in this great work, and urges them to do their part, that the house of God may stand as the gift of a united people. His task completed, the great monarch resigns into the hands of his successor the scepter which he has worn so well, and then goes home to his palace to await the messenger who shall soon call him into the presence chamber of the King of kings, whom he has served so long.

Explanatory and Practical Notes.

Verse 6. Then. When David was in old age, and Solomon was beginning his reign. **Called for Solomon.** Sent for him to the royal chamber in which he lay calmly awaiting his end. **Charged him to build an house.** As the religious interests of Israel were always nearest to David's heart, he wished them to be equally dear to his successor. (1) *Let the first aim of rulers be the religious advancement of their people.*

7. It was in my mind. Very early in David's reign he had desired to build a temple to God, but had been forbidden by the prophet. **Unto the name.** *Name* is commonly put for *power* and *glory*. "I had in my heart to build a house in honor of God," is the meaning. **My God.** See how constantly David keeps prominent his relation to God. (2) *Happy is that man who can say, "My Lord and my God."*

8. The word of the Lord. This does not refer to the message through Nathan, (2 Sam. 7;) but to some occasion not mentioned in the record. **Thou hast shed blood.** Not that this blood-shedding was wicked, for most of David's wars were necessary, and undertaken by God's command; but it was fitting that God's house should be built in a time of peace, and by a man of peace. David's empire must be won and strengthened before the house of God could be safely founded. **Made great wars.** In less than thirty years the domain of Israel was increased from nine thousand to sixty thousand square miles, and David won the rule over all the lands between the Nile and the Euphrates. **Shalt not build.** (3) *God's kingdom is one of peace, and brings peace on earth, good-will to men.*

9. A son shall be born. Rather, "is born;" for the prophecy was given after Solomon's birth. **A man of rest.** One who will enjoy rest and quiet, so that he can give entire attention to the building of the temple. **From all his enemies.** There were no wars during Solomon's reign, but his closing years, after his lapse into idolatry, were embittered by revolts and conspiracies. **Solomon.** More precisely, *Shelomoh*. "peaceful." He was thus a type of the Prince of Peace.

10. He shall build an house. The building of the temple was the only great event of Solomon's reign. **Be my son.** This does not mean that Solomon was made a child of God, irrespective of his own character; but that as king of Israel he was under God's peculiar care, while, as a man, he was saved or lost by his own choice. **I will be his father.** (4) *A parent's faith brings a blessing upon his children.* **Establish the throne.** This promise was fulfilled in the possession of the throne by Solomon's descendants through four centuries; but especially in the eternal kingdom of Jesus Christ, who was David's son according to the flesh. **Forever.** While Solomon's throne passed away, the scepter of Christ is supreme still.

11. The Lord be with thee. Many times are we told that "the Lord was with David;" and this presence of God David now invokes to accompany his son. **Prosper thou, and build.** Solomon must remember that his prosperity was bestowed upon him so that he might execute God's plans. (5) *Let us not only enjoy opportunities, but also use them for God.*

12. Wisdom and understanding. (6) *There is nothing which requires greater wisdom than the building and care of God's cause.* **Give thee charge.** Or, "give thee direction and instruction." **Keep the law.** For in no other way can the duties of a king be fulfilled, than in the spirit of obedience to God's law. Solomon must remember that there is a King above the kings of earth.

13. Then shalt thou prosper. In the Hebrew, the same word means "prosper," and "do wisely;" and either translation will fit the sense of this passage. **Be strong, and of good courage.** (7) *In the service of God and the building up of his cause there is great need of vigor and boldness.*

14. In my trouble. David speaks modestly of his achievements and conquests as a period of trouble or labor. **An hundred thousand talents.** The *talent* was a weight, not a coin; and variously estimated at different periods and in different countries. Different writers have fixed this sum at from two to six billions of dollars, either of which is possible, when we consider that in war *all* the property of the captured was taken as spoil, and tribute upon conquered nations was oppressive. Alexander obtained a much larger sum in the conquest of Persia. **Talents of silver.** The silver talent was worth about one thousand five hundred dollars, thus making this fifteen hundred millions. Possibly the numbers are incorrect, or used in a hyperbolical sense. In fact, we know almost nothing about the values of ancient money. Only this is certain, that David made the gathering of treasure for the temple one of the great aims of his reign.

15, 16. Workmen with thee. These were mostly Tyrians, as the Israelites were then farmers, and not builders. **Cunning men.** Skilled mechanics. **No number.** The store was so great that it was uncounted. **Be doing.** (8) *Those who possess God's treasures are called to use them in his service.*

17. Princes of Israel. The hereditary chiefs of families throughout the tribes, and the nobles in the court established by David, which was much more stately than that of Saul. **To help Solomon.** By their co-operation, their influence, and especially by their contributions. This would give to all the land a deeper interest in the worship, since all were contributors to the temple.

18. Is not the Lord....with you. The princes, as well as the king, shared in the benefits of peace, and in the prosperity of the realm. **The inhabitants of the land.** These are the Canaanites, Amorites, and other native races, who until David's time had contested with Israel the control of the land, but were now thoroughly subdued. As God had given them victory, they should now present thank-offerings to his temple.

19. Seek the Lord. They should first enter into fellowship with God, and then would gladly open their purses in his cause. **The sanctuary.** "The holy house." **The ark.** This was the sacred chest containing the law, for which the temple was to be the shrine. **Holy vessels.** All the furniture of worship, as table, candlestick, censers, fire-pans, etc., etc., used in the services of the tabernacle and the temple.

HOME READINGS.

M. David's charge to Solomon. 1 Chron. 22. 6-19.
Tu. Joshua encouraged. Deut. 31. 1-8.
W. Paul's charge to the elders. Acts 20. 17-38.
Th. Strength in the Lord. Josh. 1. 1-9.
F. The materials furnished. 1 Chron. 28. 11-21.
S. Seeking and fearing God. Deut. 6. 1-15.
S. David's prayer for Solomon. Psa. 72. 1-20.

GOLDEN TEXT.

Arise therefore, and be doing, and the Lord be with thee. 1 Chron. 22. 16.

LESSON HYMN. 7.

Hymnal, No. 858.

Lord of hosts! to thee we raise
Here a house of prayer and praise:
Thou thy people's hearts prepare,
Here we meet for praise and prayer.

Here to thee a temple stand,
While the sea shall gird the land:
Here reveal thy mercy sure,
While the sun and moon endure.

Hallelujah! earth and sky
To the joyful sound reply:
Hallelujah! hence ascend
Prayer and praise till time shall end.

TIME.—B. C. 1015.

CONNECTING LINK.—David's preparation for building the temple. 1 Chron. 22. 1-5.

DOCTRINAL SUGGESTION—The presence of God with his people.

QUESTIONS FOR SENIOR STUDENTS.

1. The Lord's House, v. 6-13.
What house is here referred to?
Why was such a house desirable?
Why was not David permitted to build it?
Why was the reign of Solomon suitable for the building?
What elements of character did Solomon need for this work?
Why were such traits needful?
Did Solomon keep this command?

2. The Preparation, v. 14-16.
How had David's wars enabled him to prepare for the building?
What preparation had he made?
What spirit did this preparation show?
Wherein was David an example to us?

3. The Command, v. 17-19.
How is the command expressed in the GOLDEN TEXT?
What opportunity for God's work had been given to Israel?
To what duty did this call the people?
What is it "to set the heart and the soul to seek the Lord?"

Practical Teachings.

What does this lesson show—

1. As the highest duty of a people?
2. As the requirements for God's work?
3. As the privilege of God's people?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Lord's House, v. 6-13.
Who were summoned by the king?
What command was laid upon him?
What had been David's design?
Why had he not carried it out?
What had been the house of God before this? 2 Sam. 7. 6.
Whom had God selected for this work?
What promise concerning him had God given to David?
What prayer did David offer for his success?
What especial blessing did he ask for him?
On what would his success depend?
What is a sure guide to true success? Josh. 1. 8.

2. The Preparation, v. 14-16.
What material had David gathered?
For what purpose?
What helpers had he secured?
What final charge did David give to his son?

3. The Command, v. 17-19.
To whom did David issue orders?
What were they to do?
What reason did he urge for their obedience?
What made the time a favorable one?
What heart-preparation was essential?

Teachings of the Lesson.

Where in this lesson are we shown—

1. Obedience to God's law?
2. Love for God's house?
3. The need of a pure heart?

QUESTIONS FOR YOUNGER SCHOLARS.

What did David charge Solomon to do? **To build a house for the Lord.**
What had David wished to do? **Build it himself.**
Why had the Lord forbidden him? **Because he was a man of war.**
Whom did the Lord say should build it? **David's son Solomon.**
What did the Lord say Solomon should be? **"A man of rest."**
What was God's promise to David concerning Solomon? **"He shall be my son, and I will be his father."**
What did David ask for Solomon? **Truth and wisdom from the Lord.**
What did he say would bring prosperity to Solomon? **Obedience to God's law.**
What had David been doing? **Getting ready to build the Lord's house.**
What had he gathered together? **Gold and silver, stone and timber.**
Who were ready to help Solomon? **Men for all kinds of work.**
What command does David give Solomon? [Repeat GOLDEN TEXT.]
Whom did David command to help Solomon? **The princes of Israel.**
What did David want Solomon to do? **To do this work for the Lord.**
What was Solomon to bring into the house of the Lord? **The ark of the covenant and the holy vessels.**

Words with Little People.

When God promised Solomon to bless him with a long life of peace and prosperity, he expected Solomon to love and obey him. God is your Father, and expects of you a loving heart and obedient life. If you forget him, slight his work, and neglect to obey his commands, what can you expect from God? "Each one of us shall give account of himself to God."

THE LESSON CATECHISM.

[For the entire school.]

1. What was David's charge to Solomon? **To build a house for the Lord.**

2. Why did the Lord forbid David to build him a house? **Because he had shed much blood.**

3. What sort of a man was David's son to be? **A man of rest.**

4. What did David enjoin upon Solomon? **"Be strong and of good courage."**

5. Who were commanded to help Solomon in building the temple? **All the princes of Israel.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Needs of God's Workers.

I. Peace.
I will give peace....unto Israel. v. 9.
"Thou wilt keep....perfect peace." Isa. 26. 3.

II. Fellowship with God.
Shall be my son....his father. v. 10.
"Now are we the sons of God." 1 John 3. 2.

III. Wisdom.
The Lord give thee wisdom. v. 12.
"In knowledge and in all judgment." Phil. 1. 9.

IV. Obedience.
Fulfill the statutes and judgments. v. 13.
"Turn not to the right hand." Josh. 1. 7.

V. Energy.
Be strong, and of good courage. v. 13.
"Be strong in the Lord." Eph. 6. 10.

VI. Forethought.
In my trouble I have prepared. v. 14.
"Redeeming the time." Eph. 5. 16.

VII. Liberality.
Thou mayst add thereto. v. 14.
"God loveth a cheerful giver." 2 Cor. 9. 7.

ADDITIONAL PRACTICAL LESSONS.

How God Prepares for his Work.

1. God prepares for the work of building his house by giving power to his people, in paving the way to peace through war. v. 6–8.

2. God prepares for his house by giving to his people rest and quiet in which to build it. v. 9, 10.

3. God prepares for his house by raising up the man to build it, and endowing him with the wisdom, the ability, and the spirit requisite for his work. v. 10–13.

4. God prepares for his house by bestowing upon his people the means for the building, laying at the feet of his Church vast stores of wealth. v. 14–16.

5. God prepares for his work by giving the spirit of unity among the leaders of his people, the princes of his Israel, inspiring them with love for the work, and willingness to join in it. v. 17, 18.

English Teacher's Notes.

I have just been reading a pretty poem, called "Will the Children Save the Land?" It pictures an old Indian chieftain dying, and lamenting that he could no longer fight for or guard his country. None can comfort him until the children rise up and gather round his side, promising to take up his work when he is gone, and he dies content, for he sees them in the coming future,

"Rising up to save the land."

But if a boy is to take his father's place, and do the work his father did, there must be good preparation made beforehand. The children of the Indian warrior must learn to endure hardness, must exercise the eye till it can discern and discriminate between objects in the far distance, and notice even an extra blade of grass in the ground before them; must practice the ear until it can distinguish every shade and turn of sound; must know how to manage the steed and handle the weapon. The boy who is to succeed to his father's farm or his father's workshop must make good acquaintance with them beforehand, that the day of promotion may not find him unready to step forward.

And whose is the preparation? Who is to see that things are in readiness for the work which the young will have to take up? First of all the parents. They have the knowledge, they have the foresight, they best know what is required. And so we see careful parents making every provision for the successful career of their children, sparing no pains or cost in their training and education, and laying up, when it is possible, wealth to start them on their way.

Thus King David prepared the way for his son Solomon. However his elder sons, Absalom and Adonijah, may have been indulged, it is plain that Solomon was carefully trained. But Solomon had more to do than simply to step into his father's place and carry on the work his father laid down. He was destined to do something his father had not done, and could not do. There was to be a house built for the Lord, "exceeding magnifical, of fame and of glory throughout all countries." Ver. 5. And this house Solomon was to build. In his case preparation beforehand was more than ever needed.

And it was amply made. David had set the "strangers" in Israel (ver. 2) to hew stones for the building. He had had beams of cedar brought by the Zidonians. He had amassed an immense quantity of gold and silver, (ver. 14,) of brass, or bronze; he had even thought of the nails that would be needed in the work, and prepared "iron in abundance." Ver. 3. And he had searched out the most skillful workmen to use these materials. He had done all this at considerable cost and toil, (ver. 14,) for this is said to be the meaning of the expression, "in my trouble," which is wrongly interpreted in the margin.

One might have thought there was little left for Solomon to do. He might have said: "My father has got every thing ready; I can take my ease; there is no need for me to toil or to save; I have only to use what he has prepared."

But he had no chance to say this. Look at David's charge to him. After enumerating all that he had prepared, he tells Solomon: "Thou mayest add thereto," (ver. 14,) and bids him "arise and be doing." There was much more to do. His father had begun, but he must finish; his father had set the example, he must follow.

There is a very distinct and important lesson here for young people. They may be no greater than their parents, just as Solomon was never in the highest sense superior to his father David. But they have a work before them which their parents cannot do. The future lies open to them. The fight to be fought in the future, the evil to be resisted in the future, the good to be done in the

future is their task. The question is, Will they do it? Will the young, will the children, carry out the work destined for them?

If they are to do it they must prepare for it now. Here is a boy whose father has toiled to give him a good education, and to start him in life with every advantage. And the boy is well satisfied. He has been taught, and cared for, and provided for; he thinks it is all right; no need for him to toil, no occasion for him to put his shoulder to the wheel; for has not his father made good provision for him? That boy will never do the work unless he changes his mind. Unless he is himself "up and doing" his life will be a failure. His country will never be saved or benefited by him.

But Solomon's work was for the Lord. And every boy and every girl is called to the same high destiny—to do the work of the Lord. And let them mark how great preparation has been made for this work. God has given them his own word. They have it in their hands. There are teachers and pastors willing to give all the help in their power. They are prayed for, planned for, taught, warned, encouraged, directed. But the Father's charge comes to them distinct and clear: "Thou mayest add thereto; arise and be doing." Those boys and girls will never do God's work unless they set themselves to prepare for it. Let them study for the Lord's sake; let them use every opportunity of gaining knowledge, of acquiring skill, of getting experience, so that they may be ready when the call comes to actual work. And, above all, let them bear in mind, and carry out, the charge given by David to the princes of Israel, who were to share with Solomon the burden of the work: "Now set your heart and your soul to seek the Lord your God." Ver. 19.

Berean Methods.

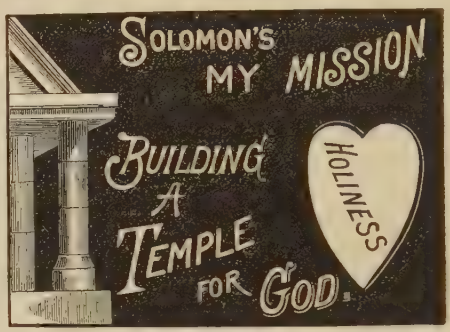
Hints for the Teachers' Meeting and the Class.

The theme of this lesson in teaching may be, *The Preparation for Building God's House*....Note that God's temple now is the Christian Church, not the external house of worship, nor the organized body, but the spiritual Church of believers....Show the opportunity then as a type of the opportunity now. 1. It was a time of *peace*. There had been a struggle, but it was over. So now the era of doctrinal and ecclesiastical strife is past, and God's people are at peace, and the era of Christian work is beginning. 2. It was a time of *power*. Never before had Israel been so mighty at home and abroad. So now the Church is stronger in the world than at any past time in her history. 3. It was a time of *wealth*; vast stores accumulated by David for the use of his son. Now, God lays the wealth of the world in the coffers of his Church....Next, show what the opportunity demanded of the worker then, and demands now. 1. *Wisdom*, (v. 12) to know the opportunity, and employ it. 2. *Obedience*, (v. 12, 13,) the spirit of fidelity to God's commands. 3. *Courage*, (v. 13,) in the face of difficulties. 4. *Liberality*, (v. 14–16,) to use treasure which God has given for his work. 5. *Unity*, (v. 17–19,) princes and people laboring and giving together for the advancement of God's cause.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 7–11: Poetical, 4046. Vers. 13: Prose, 7519. Ver. 19: Poetical, 291.

Blackboard.

BY J. B. PHIPPS, ESQ.



On one side of the board the pillars represent Solomon's Temple. Straight lines will do, made with white chalk. On the other side of the board is the heart. The lesson taught is this: Every one has a mission to perform. Solomon had to build the grand temple of stone and precious metal. I must build a temple for God in my heart. "Now set your heart and your soul to seek the Lord your God; arise, therefore, and build ye the sanctuary of the Lord God."

I MUST BE
BRAVE
USEFUL
IN EARNEST
LIVING
DEVOTED
INDUSTRIOUS
NOW
GIVING AND GUIDING
FOR CHRIST.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God with us in our work.*

THE DYING KING.

Now King David was about to die. Do you think he was afraid? Hear what he says in this psalm which you all love: "Though I walk through the valley and the shadow of death," etc. Let children repeat it softly. But before David went out of the world he talked a great deal with his son Solomon, and told him what to do. God had told David of a great work which he wanted Solomon to do for him. It was something he could not let David do because he had been a man of war. [Teacher, recall as much of the lesson of July 20 as seems best.] David wanted to build a house for the Lord, but when the Lord said No, he cheerfully did what he could—gathered things together for it. This seems a very little to do, but David was willing to do a little if he could not do the whole. Read verses 14, 15, and 16, and tell that David also had made a pattern of the temple for Solomon. [Teacher should read 1 Chronicles, 28th and 29th chapters, and tell the children enough to make the story clear and vivid.]

GOD'S TEMPLE.

Tell story of a little boy who heard the people talking about building a new church. They thought they were

too poor to build one, though it was needed very much. But this boy, only nine years old, thought he would do what he could. So on Monday morning, after he had heard the minister talking about it, he went early to the minister's house carrying two or three bricks on his little wheelbarrow "to help build the new church." The minister was almost discouraged, but this cheered him so that he went out telling about the boy's faith, and other folks took courage, too, and in a little while the new church was built. Show picture of the temple, or sketch outline of it, and tell that all the people had a chance to give something to help build a house for the Lord. This is work which children can help do if they love God.

GOD'S TEMPLE IN THE HEART.

Every child can help to build the temple in the heart. Those who help to build a house for God's worship have to think about it and work, or they will not do any thing. So if we want to make a temple for God in our hearts we must think and work and pray. We must think about God's commands to obey them. We must work to resist temptation, and we must pray all the time for God to help. Teach Golden Text, and show that the time to "be doing" is now. Sing, "O, what can little hands do?"

Lesson Word-Pictures.

A little court-scene. Let us step in and witness it, Solomon has been summoned before the king. He hardly understands its object, but he responds at once. There he stands before David: Solomon the young, the strong, the erect, the kingly, the magnificent; David, the old, the white haired, the wrinkled and stooping, but still the king with the crown on his head. There, too, is Bath-sheba, wondering what may be needed of her son. There are the princes of Israel, represented in those men of dignity and years. Close at hand, are the royal guards. Big and brawny and armed, they stand motionless gripping their long, keen spears, their sharp swords swung at the side. Listen, Solomon! The king is about to charge thee. Charge with what? To build up a great royal house, to furnish it with a golden throne, to buttress it with armies and navies, to make land and sea tributary to its greatness? See! How Solomon listens! Bath-sheba questions with both of her eyes. The princes wonder. Even the mute, stolid guards look curious. Hark! It is indeed to build a house, but this is the house of the Lord. This is the palace of the Great King. Do you shrink, Solomon? "Be strong, and of good courage," cries the stout-hearted old king. And then, as if a magician, he talks of the gathered gold and silver and brass and iron. What piles of timber! What heaps of stone! All this, Solomon, is for thy use. The princes, too, shall help. Only be strong! "Arise!" "Be doing!" The conference is over. The wrinkled old king and his brawny guards are alone. The princes have gone. Bath-sheba has gone. Solomon has gone, yet taking with him that dream, that thought, that purpose of the palace of the Great King, fair as a vision of Paradise.

B. C. 1015.] LESSON III. SOLOMON'S CHOICE. [Oct. 19.

1 Kings 3. 5-15. [*Commit to memory verses* 9, 10.]

5 In Gib'e-on the LORD appeared to Sol'o-mon in a dream by night: and God said, Ask what I shall give thee.

6 And Sol'o-mon said, Thou hast showed unto thy servant Da'vid my father great mercy according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, thou hast made thy servant king instead of Da'vid my father: and I *am but* a little child: I know not *how* to go out or come in.

8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Sol'o-mon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment:

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father Da'vid did walk, then I will lengthen thy days.

15 And Sol'o-mon awoke; and, behold, *it was* a dream. And he came to Je-ru'sa-lem, and stood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

General Statement.

The reign of Solomon began with a great religious service, which was the last ever celebrated at the doors of the old tabernacle. It took place at the height of Gibeon, six miles north of Jerusalem, where for a generation the sacred tent and the brazen altar had stood, while the ark of the covenant was resting in its temporary shrine on Mount Zion. At Gibeon were assembled all the nobles of the realm, and a thousand burnt-offerings smoked upon the ancient altar, while the trumpets of the Levites accompanied the chanting of the psalms of David. Under the splendor of the outward rites, true worship was not wanting. Day after day the young king continued in prayer before the altar, and at night the spirit of communion with God entered into his dreams. He seemed to see the form of Jehovah by his bed-side, and a Voice bade him make his choice for life. He was a youth, with youth's fiery blood throbbing in his veins, with the world's visions rising in his sky; yet his choice was not of outward things, as most men choose now, and as most men chose then; it was not of pleasure, or of wealth, or of prosperity. He remembered the mighty trust reposed to his care, and forgetting himself, asked for wisdom to execute it. Only one higher choice could he have made, the aspiration after God, the highest good, and likeness to his character. The King of kings accepted the decision of the young monarch, and well pleased, promised that it should be granted. Wisdom should be his, and as its result would come prosperity, and riches, and honor. One hint only was given of his danger, in the admonition to walk in the ways of God, and gain thereby long life and enduring success. The vision faded, and Solomon knew that it was a dream. Yet it was a dream which revealed the young king's character, and pointed onward to his destiny.

Explanatory and Practical Notes.

Verse 5. In Gibeon. A hill-top six miles north of Jerusalem, where the ancient altar and tabernacle were standing in the days of Solomon. Hither Solomon had come to offer sacrifices, when the Lord spoke to him. **The Lord appeared.** Solomon's mind had been uplifted by the devotions of the day, and at night his thoughts were still fixed upon the subject of his prayer; and in his visions God met him. **In a dream.** This was but one of the many forms in which God made himself known before the full revelation of his will in the Scriptures. **Ask what I shall give.** God knew both Solomon's needs and his desires, but he gave him the privilege, as a test of his character, and as a lesson to others. (1) *Our dreams by night are often the reflection of our thoughts by day.* (2) *Every young man, like Solomon, makes his own choice of an ideal in life.*

6. Solomon said. He rests his petition upon the mercy which God had shown to his father, which now encourages him to ask like blessings. **Unto thy servant David....great mercy.** To David God had given prosperity, success, wide conquests, and a settled empire. **Walked before thee in truth.** David had indeed served God with an earnest heart. He had sinned, but his crimes were such as no other oriental monarch would have considered worthy of notice, and his repentance had been deep and full. **In truth.** In the sincere obedience to truth as it was revealed to him. **This great kindness....a son.** In contrast with Saul, whose house had been cut off, David's family was permitted to retain the throne. (3) *God's rewards are in proportion to the fidelity of our service.* (4) *Children reap the benefits of their father's godliness.*

7. Thou hast made thy servant king. Solomon rightly felt that his crown was God's gift, and not his by right. **Instead of David.** To succeed the greatest soldier, statesman, poet, and leader of the age was a task which might well make a young man tremble. **I am but a little child.** His precise age at this time was unknown. Josephus says it was fourteen; but modern writers regard it as about eighteen. **To go out or come in.** An expression referring to public life in presence of the people. (5) *He is best qualified to rule who feels his own weakness and looks to God for help.*

8. In the midst of thy people. Among the difficulties confronting Solomon were the control of his elder brothers and the court; the quelling of tribal jealousies between Ephraim and Judah; the subordination of a turbulent and independent people; the putting down of idolatry, which was still prevalent; the regulation of conquered States always ready for rebellion; and the worldly, secular ambitions of Israel as a people. Not all of these problems were successfully solved during his reign. **A great people that cannot be numbered.** A hyperbolical reference to the growth of Israel, which at that time numbered nearly seven millions.

9. Give therefore. Solomon's choice was wise, but not of the highest wisdom; it was of this world, not of heaven; it was of human wisdom, not of divine. David would have said, "Give me to know God and have fellowship with him." **An understanding heart.** A mind endowed with quick and clear penetration, to see where right lay amid conflicting opinions. **To judge.** A judicial wisdom, to discriminate and decide wisely, and upon ground of right. Solomon sought not only keenness of perception, but righteousness of aim, as his own Proverbs show. (6) *The only wise choice in life is a choice of the right in God's sight.*

10. The speech pleased the Lord. Though it was a dream, it was no common dream, but a state of trance, in which the mind was in possession of all its powers, and lifted up to high spiritual perceptions. So it was Solomon's choice, though made while asleep.

11. God said. Perhaps by an inward voice to the spirit of the sleeper. **Thou hast asked this thing.** God was pleased because Solomon had not asked *for himself*, his own pleasure, or prosperity, or what a young man would be apt to choose. **Long life.** Ever regarded as a blessing, even in the troubles of our earthly state. **Riches for thyself.** Which most men now seek after as the greatest end of their being. **The life of thine enemies.** Such a choice as Salome made, demanding the head of John the Baptist. Solomon had enemies, as Jeroboam, Hadad, and Rezon, (1 Kings 11,) whose destruction he would naturally desire, as an oriental king. (7) *Every young man's choice of a purpose in life is reviewed by the infinite wisdom of God.*

12. I have done according. (8) *Every man finds what he seeks for in life, in character, though not always in degree.* **Given thee a wise....heart.** God will grant every man's prayer for wisdom. James 1. 5. Solomon's wisdom came from God, yet was not gained without thought, study, and practice. **None like thee before thee.** In knowledge of all truth, in practical discernment, and in power to adapt his knowledge to the need of the hour, Solomon was the wisest of the ancients. **Neither after thee.** "In the knowledge of what was in man, and in the wisdom to direct men's goings, he was to be the wisest of all mere men."—*Speaker's Commentary.*

13. That which thou hast not asked. (9) *Every man's chief aim in life carries with it other subordinate aims.* (10) *God gives to men always better than their prayers.* **Riches and honor.** Thus the results of his wisdom in government were the prosperity of his realm, and his own enrichment. Foreign trade, a long period of peace, a wise administration, made his reign an era of great wealth. Yet that wealth was one of the influences which corrupted the nation and led to its decline and downfall. The wealth was God's gift, the abuse of it was man's fault.

14. If thou wilt walk. This promise was conditioned upon Solomon's faithfulness to God; but he failed, and its fulfillment was not granted. **I will lengthen thy days.** Solomon fell into sin, forsook the God of his father, and fell short of old age, dying at less than sixty years. No character in Scripture is more mingled of opposing elements, and none more disappointing in its results.

15. It was a dream. Though a dream, it was real, and showed his true desires and God's purposes. **Stood before the ark.** From the altar at Gibeon, he journeyed to the ark on Zion, and there renewed his offerings. **Burnt-offerings.** Sacrifices wholly consumed, expressive of entire consecration. **Peace-offerings.** Sacrifices of which a part was eaten in a feast before the altar, indicative of communion with God. **A feast to all his servants.** A sacrificial meal, consisting of the flesh of the animal sacrificed, and eaten as a part of the service.

HOME READINGS.

M. Solomon's choice. 1 Kings 3. 5–15.
Tu. The choice of Lot. Gen. 13. 5–18.
W. The wisdom of Daniel. Dan. 1. 8–21.
Th. God's goodness to Solomon. 1 Kings 4. 22–34.
F. The source of wisdom. 2 Tim. 3. 10–17.
S. The safety of wisdom. Prov. 2. 1–15.
S. Advice from experience. Prov. 4. 1–13.

GOLDEN TEXT.

Wisdom is the principal thing; therefore get wisdom. Prov. 4. 7.

LESSON HYMN. C. P. M.

Hymnal, No. 571.

Be it my only wisdom here,
To serve the Lord with filial fear,
With loving gratitude:
Superior sense may I display,
By shunning every evil way,
And walking in the good.

O may I still from sin depart;
A wise and understanding heart,
Jesus, to me be given:
And let me through thy Spirit know
To glorify my God below,
And find my way to heaven.

TIME.—B. C. 1015.
PLACE.—Gibeon, in the tribe of Benjamin.
CONNECTING LINK.—Solomon sacrificing at Gibeon. 1 Kings 3. 4.
DOCTRINAL SUGGESTION—Communion with God.
Monthly Temperance Meeting.—Topics: 1. The press and temperance. 2. What a child should read.

QUESTIONS FOR SENIOR STUDENTS.

1. A Prayer, v. 5–9.
Where was the prayer offered, and under what circumstances?
How could a prayer be offered in a dream?

What mercies did Solomon recount?
What choice did Solomon make?
Why was such a choice made?
What character did it show?

2. An Answer, v. 10–14.
Why was Solomon's choice pleasing to God?
What did God promise to give him?
How does God answer the prayers of his people? Matt. 7. 7–11.
What additional promise did God give?
Upon what condition was this promise made?
Was this latter promise fulfilled?

3. An Offering, v. 15.
Where was it made?
What were the two kinds of sacrifices?
What was the significance of the offering?

Practical Teachings.

How does this lesson show—

1. The graciousness of God's promise?
2. The value of a wise choice?
3. The need of obeying God's law?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Prayer, v. 5–9.
What happened to Solomon at Gibeon?
What was the king doing there? v. 4.
What assurance had he that his sacrifice was accepted?
What assurance has Jesus given to those who come to him? Matt. 7. 7.
What acts of God's goodness did Solomon acknowledge?
What confession of his weakness did he make?
For what did he ask?
Why did he ask for wisdom?
What is said of wisdom in Prov. 4. 7?
Define wisdom. Job 28. 28.
What should be our prayer? Psa. 90. 12.

2. An Answer, v. 10–14.
For what gifts had Solomon failed to ask?
What had he preferred to them?
How was his choice rewarded?
What added blessings were bestowed?
Upon what conditions was long life promised?

3. An Offering, v. 15.
Where did Solomon return upon awaking?
How did he show his gratitude to God?
Who benefited by his gratitude?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That God is a hearer of prayer?
2. That humility of heart is acceptable to God?
3. That God will supply all the needs of a prayerful heart?

QUESTIONS FOR YOUNGER SCHOLARS.

To whom did the Lord appear in Gibeon? **To Solomon.**
What did God say to him? **"Ask what I shall give thee."**
What did Solomon remember? **God's mercy to his father David.**
What did he acknowledge? **God's kindness to himself in giving him the throne of David.**
What was Solomon's confession? **"I am but a little child."**
What did this show? **Solomon's humility.**
What did Solomon feel? **That he had a great work to do.**
What did he ask of the Lord? **Wisdom, to judge the people.**
What pleased the Lord? **Solomon's wish to become a wise ruler.** [Repeat GOLDEN TEXT.]
What showed Solomon's unselfishness? **He asked for others rather than himself.**
What was God's word to him? **"Lo, I have given thee a wise and an understanding heart."**
What else did God promise Solomon? **Riches and honor.**
What follows obedience to God's law? **Long life.**
Where did Solomon go after his dream? **To Jerusalem.**
Why did he go there? **To offer sacrifice to God.**

Words with Little People.

Solomon did not ask God for worldly gifts for *himself*.

He only asked for wisdom to walk in the right way, that he might make his people happy.

Do you ask God for blessings for *yourself*, or do you think of *other people first?*

Do you ask God for wisdom to walk in *his way*, or do you love *your own way* best?

"Thy way, not mine, dear Lord."

THE LESSON CATECHISM.

[For the entire school.]

1. What did God say to Solomon in a dream by night? **"Ask what I shall give thee."**

2. For what did Solomon ask? **An understanding heart.**

3. How did God receive Solomon's reply? **"The speech pleased the Lord."**

4. What did God also give Solomon in addition to wisdom? **Riches and honor.**

5. What did Solomon do when he awoke? **Offered sacrifices to God before the ark.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Choice of a Life-time.

I. AN OFFERED CHOICE.
God said, Ask....give thee. v. 5.
"Ye shall ask what ye will." John 15. 7.

II. A KING'S CHOICE.
Hast made thy servant king. v. 7.
"Washed us....made us kings." Rev. 1. 5, 6.

III. A YOUTHFUL CHOICE.
I am but a little child. v. 7.
"Who is sufficient for these things?" 2 Cor. 2. 16.

IV. A WISE CHOICE.
An understanding heart. v. 9.
"That ye may approve....excellent." Phil. 1. 10.

V. AN ACCEPTABLE CHOICE.
The speech pleased the Lord. v. 10.
"Submit yourselves....unto God." James 4. 7.

VI. A REWARDED CHOICE.
Given thee that....not asked. v. 13.
"All these things....added." Matt. 6. 33.

ADDITIONAL PRACTICAL LESSONS.

The Purpose of Life.

1. Every young man, like Solomon, early forms his ideal of a purpose in life. v. 5.

2. The purpose of life should be chosen in the sight of God, and with reference to his will. Solomon's choice was directed by his faith. v. 6–8.

3. The purpose of life should be chosen, not for self alone, but in view of the responsibilities which God has laid on us. Solomon's choice was worthy of his kingly station. v. 8, 9.

4. The purpose of life should be to equip ourselves with that wisdom fitting us for our work. v. 9.

5. The purpose of life should be subject to God's will, and in such lines as will be pleasing to him. v. 10, 11.

6. The purpose of life, if wisely chosen, may be attained in the highest success. v. 12, 13.

7. The realization of a noble purpose in life will depend upon the fidelity with which it is pursued. v. 14.

English Teacher's Notes.

THERE is no idea more naturally delightful to the youthful mind than that of an unlimited choice. Many have been the fairy tales built upon this idea; and children will amuse themselves (as I have myself done with the "wish-bone" or merry-thought of a fowl) in wishing for something, although they know perfectly well that the fulfillment of their wish is a mere dream of the imagination. We read of but one person to whom the unlimited offer was ever made, "Ask what I shall give thee." Very similar words were addressed by Elijah to Elisha before their parting, but in that case there was a measure of uncertainty whether the request could be granted.

If such an offer were sent out through the land to every person, there would probably be a thousand different answers. But, apart from the various tastes of individuals, three things would principally determine their choice:

1. Their knowledge of the person who made the offer. The requests would be limited by what they supposed to be his competency to grant them. The laborer's child would hardly ask its parents for a carriage and horses. But let it discover that its father is a millionaire, and the carriage and horses would be too small a demand. Again, a millionaire might be unable to procure for a young man the place and the power that he desired; but let the offer come from one at the head of the State, and he would have no hesitation in putting forward his wish.

2. Their knowledge of what tends to their own welfare. There is a fairy tale which relates how King Midas wished that every thing he touched might turn to gold. His desire was granted. And forthwith his couch turned to gold, and no longer gave him the needed repose; his food turned to gold, and no longer gave him the needed nourishment; his arms were changed into the same cold and lifeless metal. The wishes of many young people, could they be gratified, would prove, although less absurd, no less disastrous.

3. Their present circumstances. The invalid, lying helpless on his couch, would wish for health and vigor; the sufferer for freedom from pain; the prisoner for freedom; the drowning man for rescue; and some would choose renewed life and health for those they love best. The young who were leading a quiet, monotonous life would wish for change and excitement; the aged and weary for rest and peace.

Now see how these three things determined the choice of Solomon. 1. He knew something of Him who said: "Ask what I shall give thee." He knew he could not ask too much when the Lord himself made the offer. Riches and power would have been poor things to demand; many were in possession of these who were strangers to God. They might be won by diligence, or cunning, or by even worse means. But wisdom was not to be bought, or earned, or conquered. It was a gift that could only come from above. "The Lord giveth wisdom, out of his mouth cometh knowledge and understanding." Prov. 2. 6. 2. He knew something of what would assure his welfare. Many would have thought themselves wise enough already. They would not have seen the value of such a gift. But Solomon knew that wisdom is "more precious than rubies, . . . a tree of life to them that lay hold upon her; and happy is every one that retaineth her." Prov. 3. 15–18. 3. He had regard to his present circumstances. He was king of a great, a highly favored nation. He was young and inexperienced. He felt himself as a "little child" in the midst of his captains and officers and governors. Ver. 7; 1 Chron. 1. 2, 3. What need was there that he should be clothed with wisdom from on high? And so to his young son who should succeed him he repeated, later on, what he had himself felt—the words chosen for our Golden Text—"Wisdom is the principal thing; therefore get wisdom."

Was his choice a good one? There can be but one answer to this question. His speech "pleased the Lord." And God granted him not wisdom only, but that which he afterward declared to be in wisdom's "left hand," "riches and honor," (ver. 13;) while that which he spoke of as being in her "right hand," "length of days," was promised on condition of obedience. Ver. 14; Prov. 3. 17.

But was it the best choice? Bearing in mind such passages as Prov. 8 and 1 Cor. 1. 24, 30, in which all wisdom is shown as summed up in a Person, Christ the Son of God, we might answer, Yes. But Solomon does not appear to have asked for it in this high and comprehensive sense. He prayed for "an understanding heart to judge thy people," (ver. 9;) "wisdom and knowledge that I may go out and come in before this people." 1 Chron. 1. 10. Contrast it with David's wish: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Psa. 27. 4. Solomon asked for a distinct and valuable gift to be made over to him; David craved for the perpetual presence of Jehovah. Solomon chose a "goodly pearl;" but David could be satisfied only with the "Pearl of great price."

But what has all this to do with us? Has such an offer come to us? No; God knows how little most of us could be trusted with such a choice. He has made us a better offer: "How much more shall your Father which is in heaven give good things to them that ask him? . . . Ask, and ye shall receive." Matt. 7. 7, 11.

Yet there is a choice to be made. Those who set their heart upon the things of this world, who seek its pleasure, its wealth, its ease, its honor, are deliberately turning aside from God's offer. Our hearts cannot seek two opposite things at one time. The earthly must give way to the heavenly, or the heavenly will never be won. Make Solomon's choice in the highest sense, and that will be the same as David's. "Wisdom [that is, Christ revealed to us by his Spirit] is the principal thing; therefore get wisdom."

Berean Methods.

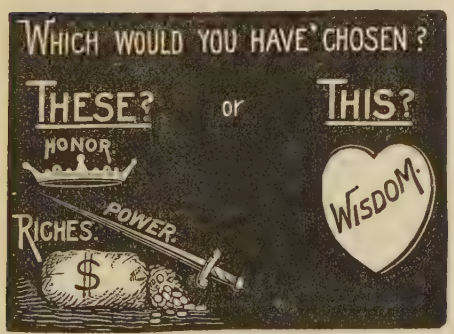
Hints for the Teachers' Meeting and the Class.

Draw a map of Jerusalem and its environs, and show Gibeon on the northern road....Relate the incidents of the lesson....Show how every young man in our time is a *king*, with an empire within himself to govern—in character, impulses, affections, and opportunities.... ILLUSTRATION. A legend is related that once a mechanic seated himself on Solomon's throne, saying, "I am a king!" Others would have dragged him down, but Solomon said, "Let him sit on the throne, for he is a king." So every young man sits on Solomon's throne. ....Next notice the *circumstances* of the choice: 1.) It was in youth; 2.) It was under great responsibilities; 3.) It was under God's eye; 4.) It was a choice having life-time results. So it is with every youth who chooses his plan and aim in life....Observe the *character* of the choice, why it was wise: 1.) It chose wisdom, not pleasure nor riches; 2. It chose usefulness, not selfish aims; 3.) It chose righteousness, doing God's will....The *results* of the choice: 1.) It obtained what was chosen; 2.) It obtained more than was chosen....Application. Choose carefully, and then follow your aim earnestly. ....ILLUSTRATION. A shepherd-boy in the Alps, while minding his sheep, saw a strange flower at his feet. He picked it, and a door opened in the hill-side. He entered, and found a cave piled up with gems, in the center of which sat a gnome, who said, "Take what you wish, but don't forget the best!" He dropped his flower, and loaded himself with jewels, then went out, hearing again, "Don't forget the best!" Once more in the open air he remembered his "key-flower," and turned back to pick it up; but the door was gone, and in a moment more all his gems had turned to dust! He had forgotten the best, after all!

References. FOSTER'S ILLUSTRATIONS. Ver. 5: Prose, 2550, 8148. Ver. 7: Prose, 3093. Ver. 9: Prose, 3506, 10141. Ver. 11: Prose, 2495. Ver. 12: Poetical, 2299; Prose, 3497. Ver. 13: Prose, 3040, 5107.

Blackboard.

BY J. B. PHIPPS, ESQ.



The blackboard puts the choice before you. Which do you now desire? What is the strongest desire now of your heart?

I MUST BE | WILLING INTENT SANCTIFIED EVER PRAYERFUL | TO DO HIS WILL.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Wisdom better than Gold.* To be taught: 1.) What is wisdom. 2.) Where wisdom may be obtained. 3.) Who are sure to have wisdom.

1. Teach that Solomon was now a great king, ruling over many lands. But he was very young—between fifteen and twenty years of age. What great work was given Solomon to do? He was to build the temple; he was to judge the people; if trouble came he had to decide what to do. Show that a king is responsible for his people as a father is for his children. See if the children think Solomon would feel this responsibility. Yes, for he wanted to be a good king, and please God in all his ways. Tell of his visit to Gibeon, and the great sacrifices he made there. He was willing to give to God, and he asked God to give to him that which he most needed. Let children tell what they think he needed most, and teach that wisdom is the knowledge given by God to guide our feet into right paths.

2. Describe Solomon's dream. He had offered a thousand burnt-offerings to God that day. He wanted to show God that he loved him, and was thankful to him for all his goodness. At night he lay down to sleep. Then God came and spoke to him. He could see in Solomon's heart the wish to please him. Then he gave Solomon a chance to choose what he would have. Solomon was young and knew that he was not wise as his father David had been. He felt that his heart was empty, and he asked God to fill it with wisdom. Did he go to the right source? Yes. Hear what God says: (Read from the Bible James 1. 5.)

Tell that God was pleased with Solomon's choice. It was not a selfish choice. He asked wisdom so that he might lead the people in the right way. If he had been selfish he would have asked riches, honor, or something that would make men think him great. God gave him wisdom, and told him that, besides this, he would give him riches and honor. Tell some Bible incidents to show how wise he was, and what honor was paid him. Teach that the true wisdom is knowing God, and that any one may have it who will seek it as Solomon did. Tell the story of Mary, who chose "the good part," and teach that no child who knows about Jesus is too young to choose the good part, which is better than riches, pleasure, or honor.

Lesson Word-Pictures.

It has been a great day of sacrifice in Gibeon, even a thousand burnt-offerings coming to the altar. All day the priests in their robes have been ministering. All day the smoke has been floating up toward the soft, fair sky. All day the heart's affections have been climbing the rounds of faith's ladder into the sky. What wonder if God is coming down in response to this? The king is alone in his resting-place at night. Outside, the vigilant guards walk through the darkness, bearing spear and sword, watching with sharp eyes against any intrusion. The night is so still, bringing no sound save that of the steady pacing of the sentinels. The king is at rest. Hark! What voice does he hear in the night? It is the voice that Samuel heard, that Moses heard, that Abraham heard, that so many have caught echoing in mystic dreams or rapt vision, the voice of God. And the voice says, "Ask." What request shall the

king make? "Ask for power," says Ambition. "Ask for governments and peoples, for armies and fleets, for cities and towns. Get power." "Ask for wealth," says Avarice, "for gold and silver and precious stones. Get money." "Ask for many days," says Life, "for freedom from pain, for health and strength. Get long life." "Ask for those who hate thee," says Revenge, "for the heads of thine enemies." "Yes," says Self, summing up all the above in one desire, "ask to reign alone, without opposition, for many days, in splendor." No, it is but "a little child" crying in the dark for guidance, who knows not "how to go out or come in," a little child begging to know and do his duty, turning to the wise, loving, strong arms of a Father held down to him. What wonder if the arms bringing wisdom held out honor and riches also! "It was a dream!" says Solomon in the morning, rising from his couch. A dream that was a benediction.

B. C. 1012.] LESSON IV. THE TEMPLE BUILT. [Oct. 26.

1 Kings 6. 1-14. [*Commit to memory verses* 11-13.]

1 And it came to pass, in the four hundred and eightieth year after the children of Is'ra-el were come out of the land of E'gypt, in the fourth year of Sol'o-mon's reign over Is'ra-el, in the month Zif, which *is* the second month, that he began to build the house of the LORD.

2 And the house which king Sol'o-mon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

4 And for the house he made windows of narrow lights.

5 And against the wall of the house he built chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers round about.

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax *nor* any tool of iron heard in the house while it was in building.

8 The door for the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 And the word of the LORD came to Sol'o-mon, saying,

12 *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto Da'vid thy father:

13 And I will dwell among the children of Is'ra-el, and will not forsake my people Is'ra-el.

14 So Sol'o-mon built the house, and finished it.

General Statement.

The great event of Solomon's reign was the building of the temple, a work for which vast preparations had been made in the life-time of David, and upon which the treasures of the empire were lavished. Although we have two accounts of it in the Bible, it is impossible to obtain any idea of its architectural appearance. Though some contend for a steep, pointed roof, we are inclined to believe that it was flat-roofed, like most oriental buildings. In its general plan it copied the tabernacle, having two important rooms: the Holy Place, perhaps sixty by thirty feet in dimensions; and the Holy of Holies, a cube of thirty feet. Within these rooms, sheeted on all sides with gold, stood the same furniture as formerly in the tabernacle, except that ten upright lamps were in the place of the golden candlestick. In front of the Holy Place rose the Porch, a separate building nearly two hundred feet high, (if the figures in our version are correct,) at the entrance to which stood two ornamented pillars, bearing the names Jachin and Boaz. As rooms for the priests had grown up beside the old tabernacle, they were perpetuated in the temple, in a series of chambers on three sides of the building, and three stories high. Around the house was an open court for the priests, containing the great altar, and a reservoir of water which stood on the backs of twelve brazen bulls. Outside this court was another for the people, paved with marble and surrounded with pillars. The precise location of the temple has not yet been determined. Most believe that the summit of Mount Moriah, marked by the native rock under the (so-called) Mosque of Omar, was the site of the altar, but some contend that it was the place of the Holy of Holies, which would require a change from the accepted position of every part of the temple.

Explanatory and Practical Notes.

Verse 1. Four hundred and eightieth year. This is the most precise date given in the Old Testament, and upon it the received chronology is based. Back of the Exodus the dates are uncertain, and the exact times of individual judges are unknown; but from Solomon's time we have certain figures, which are confirmed by the Egyptian and Assyrian monuments. **Come out of the land.** At last, a free people, firmly settled in their own land, erect the house which stands as the memorial of their gratitude. **Month Zif.** The word means *brightness*, or *blossom*, and it represented the close of May and the opening of June, the flowery time in Palestine. **Began to build.** Though great preparations had been made, the house was seven years and a half in building. **The house of the Lord.** So called because built in honor of God, the token of his presence among his people, and directed by inspiration. 1 Chron. 28. 12. (1) *God's house is now in the hearts of his people.*

2. The house. That is, the main part of the structure, which was roofed over, and consecrated to God's worship, not including the porch in front nor the chambers around; that part only which was **built for the Lord. The length thereof was threescore cubits.** About ninety feet, inside measurement. **The breadth.** About thirty feet wide. **The height.** Forty-five feet, from floor to roof. These dimensions were double those of the tabernacle. (2) *As God's people grow greater and stronger, they should provide more liberally for his worship.*

3. The porch. The vestibule, which was not considered a part of the building. This corresponded to the width of the house, thirty feet, and was fifteen feet deep. Its height, as given in 2 Chron. 3. 4, must have been nearly two hundred feet, more than four times that of the temple proper. Perhaps the figures have been incorrectly written, as the Septuagint version gives it at thirty feet, not quite so high as the building itself. Some have thought that it was open, others that a veil was hung across the front of the temple, back of the two pillars which stood in the door-way.

4. For the house. That is, for the Holy Place, the front room in the temple proper. **Windows.** These windows were probably placed high up in the wall, above the height of the chambers which surrounded the building. They were to admit light and let out the smoke of the lamps and the incense. **Narrow lights.** Literally, "of closed beams;" that is, a lattice-work which was fastened, and not like those of dwelling-houses, removable at pleasure. Some translate "broad within and narrow without," wider on the inside than on the outside. (3) *The old dispensation was one of shadow, the new is one of light.*

5. Against the wall. On the outside of the wall of the temple-building, but built separate from it, and not resting upon its wall. **The temple and....the oracle.** One word refers to the Holy Place, the other to the Holy of Holies. **Chambers round about.** These were rooms for the use of the priests while engaged in the service of the temple, in which each spent a fortnight of the year. (4) *Those who do the work of God's house should receive provision and care from it.*

6. The nethermost. Those on the lower stories, or ground floor. **Five cubits broad.** In order to preserve the sanctity of the house, the floor of these chambers, of which there were three stories, rested upon beams on a separate wall from that of the temple. This wall was thicker by a cubit for each lower story, so that it formed a series of steps, and the higher stories were wider than the lower. **Narrow rests.** That is, as otherwise translated, "rebatements around the house outside," or ledges around its wall, on which the chambers rested.

7. Built of stone made ready. Each stone was squared and fitted to its place on the wall at the quarry. In the excavations under and around the temple, at its lowest foundations, no chips of stone are found. **Before it was brought.** There are quarries at Bethlehem, others near Jerusalem, and still others under Mount Moriah itself, from either or all of which the stone may have been taken for the temple. **Neither hammer nor ax.** (5) *So God's invisible Church, his true temple, grows silently in the world.*

8. The door. Whether this was the only door is uncertain; but it was certainly the only access to the chambers on the second and third floors. **Right side.** The south side. **They went up.** The priests ascended by winding stairs to their rooms, which may have opened into each other, or upon a balcony running around them all.

9, 10. Covered the house. That is, roofed it. Some have imagined a gable-roof, but a flat roof is universal in the Orient. **Boards of cedar.** The cedar of Lebanon, floated down the sea to Joppa, and thence carried overland. This is a very durable wood. **Built chambers.** A repetition of the fact in vers. 5, 6; stated here to name the material of which their floors were made. **Five cubits high.** Each was of this height, so that the three stories were fifteen cubits or twenty-two feet high, a story less than the height of the temple proper, leaving room for the row of windows named in verse 4.

11, 12. The word of the Lord came. Probably by a prophet. **If thou wilt.** This was to make Solomon know that magnificent buildings and a costly ritual would not take the place of practical godliness. (6) *There is a condition with every promise of God.* (7) *The Lord honors obedience more than sacrifice.* **Spake unto David.** God had promised David that he should be succeeded by one of his sons, and that the throne should remain in the line of his descendants. This promise is now renewed to Solomon, upon certain conditions.

13, 14. I will dwell. God hereby promised to show the tokens of his presence among the Israelites, and to give them especial care, as his own people. This did not mean that other nations were hated by God; for all who would serve him could enjoy the same privileges. **Finished it.** Seven years were occupied in the work; and the building stood four centuries, until destroyed by Nebuchadnezzar.

HOME READINGS.

M. The temple built. 1 Kings 6. 1–14.
Tu. The material furnished. 1 Kings 5. 7–18.
W. The temple furnished. 1 Kings 6. 17–30.
Th. The temple repaired. 2 Kings 12. 5–12.
F. The temple of the body. John 2. 13–25.
S. The destruction foretold. Luke 21. 5–15.
S. The house of prayer. Isa. 56. 1–8.

GOLDEN TEXT.

Mine house shall be called an house of prayer. Isa. 56. 7.

LESSON HYMN. L. M.

Hymnal, No. 863.

The perfect world, by Adam trod,
Was the first temple, built by God;
His fiat laid the corner-stone,
And heaved its pillars one by one.

He hung its starry roof on high,
The broad expanse of azure sky;
He spreads its pavement, green and bright,
And curtained it with morning light.

Lord, 'tis not ours to make the sea,
And earth, and sky, a house for thee:
But in thy sight our offering stands,
A humbler temple, "made with hands."

TIME.—B. C. 1012.

PLACE.—Mount Moriah.

DOCTRINAL SUGGESTION—The worship of God.

QUESTIONS FOR SENIOR STUDENTS.

1. A House for the Lord, v. 1–10.
When was the house built, and why is the date given so precisely?
What was the form of the house?
From what earlier building was it copied? Exod. 40. 2, 3.
What were the two principal rooms in it? v. 17, 20.
What were built on the outside of the house around it?
For what purpose were these rooms?
How did the manner of building the house represent God's kingdom?
With what was the house ornamented? v. 21, 22.
What did this represent? Rev. 21. 10, 11.

2. The Lord in his House, v. 11–14.
What was God's promise concerning the house?
Upon what did the promises depend?
What was the word that God had spoken to David? 2 Sam. 7. 13.
How was this promise fulfilled in Christ?
How does God dwell among his people now? 1 John 1. 3.

Practical Teachings.

How does this lesson show—
1. The glory of God's dwelling-place?
2. The quiet growth of God's kingdom?
3. The condition of God's promises?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A House for the Lord, v. 1–10.
When did Solomon begin to build the temple?
In what year of his reign?
Give the dimensions of Solomon's Temple?
How long is a cubit?
What was the size of the porch?
How was the temple lighted by day?
What additions were made to the house?
Of what material was the temple made?
How was noise avoided while building?
With what was the stone covered?
What additional covering was placed upon the wood? v. 22.

2. The Lord in his House, v. 11–14.
Who spoke to Solomon?
What covenant was renewed?
What were its conditions?
Where did the Lord promise to dwell?
What was the symbol of his presence? 1 Sam. 4. 4.
Where was the ark placed? 1 Kings 8. 6–8.
With whom does the Lord now dwell? 1 John 4. 15.
How may his presence be secured? Psa. 145. 18.

Teachings of the Lesson.

Where in this lesson do we learn—
1. That God dwells with his people?
2. That obedience to him secures his presence?
3. That the Lord is a covenant-keeping God?

QUESTIONS FOR YOUNGER SCHOLARS.

When did Solomon commence to build the temple? **In the fourth year of his reign.**
How long was this after the children of Israel left Egypt? **Four hundred and eighty years.**
What time of the year did he commence? **In the month Zif, corresponding to our month of May.**
Of what was the temple built? **Of stone, made ready before it was brought to Jerusalem.**

Why did Solomon build the temple without noise? **He felt that the work was sacred.**
For whom did Solomon build this house? **For the Lord.**
What is the Lord's house? **A place of prayer.**
Why should we love God's house? **Because he is there.**
What does God call a human heart? **His temple, or house.**
What makes God's temple glorious? **His presence.**
With whom will God dwell? **With those who keep his commandments.**
When will God come into our hearts? **When we open the door to him.**
Whose word never fails? **The word of the Lord**
What is his word to-day? **"Give me thy heart."**
What will he make of it? **His own temple.**

Words with Little People.

God reminded Solomon, that to love him and obey his law was more than building the temple. God promised Solomon peace and prosperity if he would *serve him.* God's law and love is the *same* as it was when Solomon lived. Love, faith, and obedience to him are better in his sight than all the works we can do, or gifts we can bring. If we love and serve God, he will surely send us blessing and joy. "I will love thee, O God, my strength!"

THE LESSON CATECHISM.

[For the entire school.]

1. In what year did Solomon begin the building of the temple? **In the fourth year of his reign.**

2. Of what was the temple built? **Of stone.**

3. What was peculiar in the building of the temple? **No tool of iron was heard.**

4. With what was the temple covered? **With beams and boards of cedar.**

5. What did God say he would do if Solomon walked in his ways? **He would dwell with his people Israel.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The House of God.

I. THE HOUSE.

1. **Its Porch.** "*The porch before.*" v. 3.
"Enter into his gates....with praise." Psa. 100. 4.
"Ramsomed....come to Zion." Isa. 35. 10.
2. **Its Chambers.** "*Chambers round about.*" v. 5.
"They which minister....live." 1 Cor. 9. 13.
"Blessed....dwell in thy house." Psa. 84. 4.
3. **Its Sanctuary.** "*Temple of the house.*" v. 3.
"The first... called the sanctuary." Heb. 9. 2.
"Satisfied with the goodness." Psa. 65. 4.
4. **Its Oracle.** "*Of the oracle.*" v. 5.
"Called the holiest of all." Heb. 9. 3.
"God is in the midst of her." Psa. 46. 5.

II. THE PURPOSE OF THE HOUSE.

1. **A House of Prayer.** "*An house of prayer.*" Golden Text.
"Windows open toward Jerusalem." Dan. 6. 10.
2. **A House for the Lord.** "*The house....built for the Lord.*" v. 2.
"Ye are the temple of....God." 2 Cor. 6. 16.
3. **A House of God's Promise.** "*The word of the Lord came.*" v. 11, 12.
"To obey is better than sacrifice." 1 Sam. 15. 22.
4. **A House of God's Presence.** "*I will dwell among....Israel.*" v. 13.
"I will be their God." Zech. 8. 8.

ADDITIONAL PRACTICAL LESSONS.

The Temple a Type of the Church.

1. The temple, like the Church, arose among a chosen, peculiar, and consecrated people, called out from the world. v. 1.

2. The temple, like the Church, required long preparation before it was finally erected. God waited four thousand years before founding the Christian Church. v. 1.

3. The temple was the outgrowth and enlargement of the tabernacle; and the Christian Church arose out of the Jewish system of worship. v. 2.

4. The temple, though magnificent and costly, was the free-will offering of the king and the people; so the Church is the result of the labor and gifts of God's people.

5. The temple arose silently, and so the Church grows "without observation," by the quiet operation of great forces. v. 7.

6. The temple, like the Church, was the outward token of God's spiritual presence among his people, and the pledge that he would hear their prayers. v. 12, 13.

English Teacher's Notes.

THE illustrated papers and magazines of the present day are constantly used for the purpose of making their readers in some measure acquainted with the great works which are being carried on. We get, for instance, a series of pictures representing different parts of a large manufactory, each one showing a different stage of the work there carried on; and by means of all the illustrations we are able to form some idea of the manner in which it is done, and the amount of labor and pains bestowed upon it. The teacher of this lesson may with advantage adopt a somewhat similar plan, and endeavor to supply his class with a series of mental pictures illustrating the whole subject of the lesson.

The first picture should be the hill of Moriah, the situation of which may be shown on the map. Here had lived Araunah the Jebusite chief, and here was the flat, bare, circular piece of ground which had been his threshing-floor. On this threshing-floor the temple of God was to be built. But the area was not itself large enough to contain all the building, and required to be artificially enlarged. And the spot was surrounded on all sides by valleys, and therefore difficult of access. How much less labor would have been involved in the construction of a building on some large plain!

Now turn to the stone quarries, as some think of Lebanon, though this seems uncertain. Here are some thousands of Israelite and Phenician workmen hewing out enormous stones for building, shaping and squaring them, so that nothing more remains to be done but to transport them to their place. Month after month, and year after year, this work is going on.

Next look at the cedar forests. Here are thousands more workmen, some felling the lofty trees, others chopping off the branches and trimming them. The solitudes of Lebanon are made vocal with the sound of the ax. Year after year, summer after summer, this work continues.

Down the slopes of the mountain the cedar beams are carried to the sea-shore. Here they are stoutly roped together, launched, and floated down the Mediterranean to Joppa. 2 Chron. 2. 16. The great stones, ready hewn and squared, are placed, probably, on rough carts, and dragged along by oxen. Eighty thousand of the "strangers" in Israel, with officers over them, are employed in preparing the stone and the wood, besides the Israelite workmen and the servants of Hiram king of Tyre; and seventy thousand are engaged in the transport. 2 Chron. 2. 17, 18; 1 Kings 5. 6, 13, 14, 18.

Now turn back to Jerusalem. The workmen are busy upon Mount Moriah. But there is no sound, as usually when building is going on, of the ax and the hammer, only the shouting when some huge stone is brought forth and, by means of which we are ignorant, hoisted to its place. The sloping sides of the area are built up level and firm and strong, and then begins the erection of the temple itself with its surrounding chambers and courts. The inside has to be covered with cedar wood, adorned with carving, and overlaid with gold. Quietly, carefully, diligently, the work is carried on, and in seven years' time the whole is complete.

We have noticed the workmen, but who was the architect of this costly structure? None other than the king himself. Vers. 1, 14. But he did not build after his own devices. He had the pattern from his father David, and David had it from above. 1 Chron. 28. 11, 12, 19. The real architect was Jehovah, Jehovah chose the place, and gave the pattern of the building; Solomon and his servants had to carry it out. And there was not a humble hewer of wood or stone, or a burden-bearer, one of the "strangers" in Israel, but could say that he had had a part in building the Lord's house, and might share in the blessing promised in connection with it. Vers. 12, 13.

This "house of prayer," this "house for the name" of Jehovah, (2 Sam. 7. 13;) this "house of rest for the ark of the covenant of the Lord," (1 Chron. 28. 2,) was the type of a spiritual building. We read in the Old Testament of a "stone which the builders refused," and which was yet destined to become "the head of the corner," (Psa. 118. 22,) a "tried stone, a precious cornerstone, a sure foundation," (Isa. 28. 16,) and of One who is at the same time the "Shepherd" and the "Stone of Israel." Gen. 49. 24. Peter in the New Testament (following our Lord's teaching, Matt. 21. 42) tells us how these prophecies were fulfilled, (Acts 4. 11; 1 Pet. 2. 6, 7;) and both Peter and Paul show us the "holy temple," the "spiritual house" erected on this foundation. Eph. 2. 20–22; 1 Pet. 2. 3, 4.

This building is erected at infinite cost. No silver nor gold, nor any "corruptible thing," could have sufficed. The price was the blood of the Son of God. Acts 20. 28; 1 Pet. 1. 18, 19. It is erected with infinite pains. Of this the parables of the shepherd seeking his lost sheep, and the woman searching for her piece of silver, are illustrations. It is erected according to a perfect pattern. "It is God's building," builded "through the Spirit." 1 Cor. 3. 9; Eph. 2. 22. This is the divine side.

But there is the human side. The hewers of wood and stone, the burden-bearers, etc., are found all over the world. In the back streets of the great city, in the well-ordered Sunday-school, in the crowded church, in the preaching station by the way-side, among the swamps of West Africa, under the palm-trees of India, in the countless cities and villages of China, on the desolate plains of the North, the work is going on. Many are the pictures which might be drawn of it. The young nurse who is telling her little charge of Him who gathers the lambs in his bosom, and who bears with their waywardness for his sake, is at work. The boy who boldly stands on the Lord's side, and is not afraid to tell his comrade of the blessing to be found there, is at work. And in the day when the building shall be completed each worker shall share in the glory, and honor, and joy of that blessed consummation.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Show the stages of growth in the worship of God's ancient people: 1.) The altar; 2.) The tabernacle, (describe it briefly;) 3.) The temple....The place of the temple, Mount Moriah. ...Draw the map of the mountains, and show where the temple stood....The departments of the temple: 1.) The outer court; 2.) The inner court; 3.) The porch; 4.) The chambers; 5.) The sanctuary or holy place; 6.) The oracle or holy of holies ....Show the location, dimensions, contents, and use of the several departments, drawing a ground-plan....How the temple foreshadowed the Church. (See Additional Practical Lessons.)....The spiritual teachings, see stated in references of Analytical and Biblical Outline....Where is God's temple now? How may we keep it worthy of God's presence? ...ILLUSTRATION. It is said that in the building of the temple one workman who had been set to hew a stone into a certain form said, "This is of no worth," and threw it aside. Afterward, they sought for the stone which was to crown the roof, and it was missing; for that was the one cast aside. So in the building of God's spiritual house, the soul of least apparent value may be the most precious of the living stones in the edifice.

References. FOSTER'S ILLUSTRATIONS. Ver. 7: Prose, 2495, 4052, 4904, 11158; Poetical, 4050....FREEMAN'S HAND-BOOK. Solomon's Temple, 295.

Lesson Word-Pictures.

Look down into this quarry echoing with shouts and hammer-strokes and the crash of rocks. Watch the men at their work. Samson and Goliath, Hercules and Achilles, seem to have come back, and their muscles are straining on the heavy hammers that swing above these buried ledges. How their strong, heavy blocks ring out louder and louder! They are shaping the stones for the temple. "I give these massive blocks," says the quarry, "for Solomon's temple." Stand on this rock by the sea. Do you not make out that black blotch on the face of the bright sea? It is a mass of timber that has been floated a long way down the coast. Watch the men as they spring across the back of this huge

creature of wood lazily floating in the sea, and watch the waves that give its outlines a fringe of snow. "I give these fragrant cedars for Solomon's temple," says the Lebanon-raft. Go into the shops where the smiths are melting and molding and shaping and polishing the gold. Stand by the carvers who are graving mystic cherubim and stately palms and fair flowers on the olive wood. Bend over the weavers who are braiding together blue and purple and crimson. See the molten brass hissing along with a dazzling glitter, on its way to be wrought by cunning artificers into the great altar or shapely pillars of brass. "All these we give for Solomon's temple," cry goldsmith and carver and weaver and worker in brass. Like the petals of a bud rising out of its stalk, and opening in beauty, grows the wonderful temple from the ground and flowers out into all the fragrance of cedar and the beauty of the veil of blue and purple and crimson, the fire of gold and the strength of stone, the glitter of brass and the carvings of olive wood. And when all this has been done, lo, an advancing host, king and people, with outstretched hands and eager hearts, ready to cry, "We bring to this temple the spirit of devotion and make it the house of prayer."

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Building for God.*

Review David's charge to Solomon about the temple, and let children name the materials collected by King David. Tell that Solomon added to these, and that all the people were allowed to help. Is it an honor to work for a king? For whom was this house being built? Why is God sometimes called the King of kings? Show a good picture of the temple, or draw a large outline of it on the board. Interest the children in a vivid description of

SOLOMON'S TEMPLE.

A list of the materials used may be printed on the board, and then the teacher may tell how each was used. The white marble was used to make the temple walls. The fragrant cedar-wood, upon which was carved flowers and angels, was all covered with gold, and this was used inside the temple. Many things were entirely made of gold, as lamps, candlesticks, basins, spoons, etc. The brass was used to make two great pillars for the porch, and a basin of brass, to stand outside the temple, so large that it was held up by twelve oxen all made of brass. Then there were lovely curtains made of fine white linen, beautifully embroidered with blue, purple, and scarlet. This curtain hung between the Holy Place, and the Holy of Holies. (Use blackboard illustration.) Tell that it took seven years to build the temple. Work for the Lord must not be carelessly or hastily done. Tell how quietly it was done. This was a holy work, and the workmen remembered that God was looking upon them as they worked!

GOD'S TEMPLE.

The temple that we have been hearing about was called Solomon's temple, because he built it. But it was a temple for God, and so the heart-temple which each one is called to build is for him. What is this little temple which we are each building to be used for? Call for Golden Text, and teach that if God comes to live in our hearts they will need to be very clean places, and that we will need the help of God every day to make and keep them clean. Ask how many think that God really wants to come and live in us? Read 1 Cor. 3. 16. He wants not only our hearts, but our bodies, and so we must be careful of our bodies for his sake. Who is building for God now? Who will make this his work, to build for the great King a temple for him to dwell in?

Blackboard.

BY J. B. PHIPPS, ESQ.

These outlines represent the temple and its courts. The reviewer can describe the temple, or have some scholar tell all that can briefly be told. The first court is the Court of Priests, the second is the Court of the People. It will be of interest to describe these, and by chalk marks locate the brazen altar, brazen lavers, gates, etc.

LESSONS FOR NOVEMBER, 1884.

Nov. 2. The Temple Dedicated. 1 Kings 8. 22-36.
Nov. 9. The Wisdom of Solomon. 1 Kings 10. 1-13.
Nov. 16. Solomon's Sin. 1 Kings 11. 4-13.
Nov. 23. Proverbs of Solomon. Prov. 1. 1-16.
Nov. 30. True Wisdom. Prov. 8. 1-17.

Half a Million Dollars for Christian Education in the South.

CENTENNIAL APPEAL.

To the ministers, members, and friends of the Methodist Episcopal Church:

Fellow Workers: The last General Conference, with great unanimity, passed the following resolution:

Resolved, That an appeal be made to the whole Church for half a million of dollars, as a Centennial offering for the great work of the Freedmen's Aid Society; and, while through all other portions of the Church the usual agencies are employed in raising this amount, the Freedmen's Aid Society is hereby authorized and directed to organize and prosecute such financial effort among the Conferences of the South.

In addition to this important resolution the General Conference directed:

1. That the "entire educational work in the Southern States should be under the direction of one Society."

2. That the Freedmen's Aid Society should "have full charge of this work in that section."

3. That the Freedmen's Aid Society be placed prominently among the Church societies, to be specially remembered by our people in their thank-offerings during the Centennial year.

4. That there might be no interference with local centennial efforts, it was directed that this special plea for education in the South be made, "when, in the progress of the year, the ordinary annual appeal . . . is made."

These legislative acts by our highest ecclesiastical council, in which the whole Church was represented, indicate a profound conviction that our Southern educational work is of supreme importance. This work involves the development of institutions of Christian learning on what was slave territory in the nation, where now are found one fourth of our Church membership, a large majority of whom are ignorant and poor.

This appeal for $500,000 from our whole Church for this work is a reasonable one. Already more than fifty institutions of learning in the South, in which are six thousand young men and women, look to this society for entire or partial support.

In accordance with the action of the General Conference, and in order to meet the exigency upon us for immediate action, our Society will apportion the half million dollars to the Annual Conferences throughout the Church, as a special Centennial apportionment. This will be done with the hope and prayer that every pastor will earnestly and conscientiously place the appeal before his people.

It will be noted that the General Conference directed that this special plea for the South should be made "when, in the progress of the year, the ordinary annual appeal is made;" that is, when the annual collection for this cause is taken. An average of 33 1-3 cents a member through the whole Church will give us this half million dollars.

In the Southern States a general Centennial jubilee will be held during the months of November and December, closing with jubilee Sunday, December 21, 1884. During this time of rejoicing, in which the marvelous dealings of God with our people in the South, especially the past twenty years, will be recalled and discussed, every member and friend of the Church will be asked to make a thank-offering for Christian education. The South will give its full proportion of this half million.

One hundred thousand dollars of this half million will be needed in the current expenses of the year; and every dollar of the remainder could be wisely used in meeting the present and pressing wants for new buildings and endowments.

The whole nation is being awakened to the pressing necessity of educating the ignorant millions of the South. Christian philanthropists and patriots have led and must still lead in this work. The work of the Church is to educate Christian teachers and ministers. This is the work of our Society.

Shall we not have the half million?

R. S. Rust,
J. C. Hartzell.

Be in Earnest.

Children are earnest-hearted. Do we not mistake when we suppose them most readily interested in funny views of life? I heard a missionary from Japan give in a Sunday-school a really interesting account of Japanese life. When he described their prayers, repeating them in their own language, imitating their drone, dwelling upon their monotonous repetitions, and asking if these were not funny prayers, his little audience answered with convulsive laughter.

But was there fun? Was there not a deep pathos? Might not a picture have been drawn equally interesting, and much more sure to win to a love of the missionary cause, of a human being in deep want; of his oft repeated yet unavailing prayer to a mere lifeless thing, without feeling or power?

E.

Teaching the Hebrew Book.

BY J. F. WILLING.

In other places of instruction modern authors are taught. Classical works that figure in higher education date but little farther back than the close of the sacred Canon. The Sunday-school has but one text-book, the oldest piece of composition in the world.

Other school-authors are supposed to help toward refined and elegant culture. This Book makes wise unto salvation. Its truth makes free; through it we are sanctified.

Other text-books are of human origin; this is the only one of divine authorship. It is a collection of poems, histories, prophecies gathered about and illustrating the fact of God's incarnation and death for the salvation of the race. Its study is vital. Not a line is unimportant. Measureless harm is done where it is carelessly taught. Many a dark soul that is a blot upon God's good world was once sweet and tender, and to some one was given the privilege of leading him to the Fountain of Truth. He was eager to learn, but the lessons were taught in a stupid, indifferent manner. Possibly some formal professor of piety droned through endless, unintelligible chapters at "family prayer"—chapters that ought to have glowed and pulsated with the divine presence. He turned away from their tedium with a weariness that soon became disgust. His feeble feet stumbled early into a pitfall of doubt; a vail fell upon his heart; and the very sight of the Bible became odious.

Every one who dares set his hand to this great service—this work upon such dangerously delicate and costly material—must see to it that he does his very best every time he opens his lips to utter divine truths.

Only the closest study of Asiatic and Hebrew customs can give a proper knowledge of the text. The Lord's amanuenses were all Asiatic, nearly all Hebrew. They lived long before the inventions and discoveries with which we are familiar, and which we use to illustrate truth. To understand

their figures of speech so as to get at their meaning, we must become thoroughly acquainted with their modes of life. We must live with them under their palm-trees and in their tents; going up with them to worship Jehovah in their one magnificent building—their temple. This Hebrew Book must be read with Hebrew eyes, in the light of Hebrew customs, and taught accordingly. Take, for instance, its illustrations from shepherd life. What American country boy or girl, used to see sheep run like deer if any one comes near them, could, without full explanation, believe it real that sheep should know their own names, and the shepherd's voice, fleeing only from a stranger?

The Word taught is spirit and life. Its vitality is such that though it lies buried under the world's rubbish for long years, yet, like the grains of wheat in the mummy's hand, at the last, under favoring conditions, it may spring up and grow, and bear a glorious harvest. There is no work on the planet that is so sure to produce good results as the faithful teaching of this wonderful old Hebrew Book. Its Author has promised "My word shall not return unto me void; but it shall prosper in the thing whereto I sent it."

The Dangers of Formality.

BY MRS. V. C. PHOEBUS.

Do we do enough to guard our pupils against attention to form to the neglect of the spirit of worship? A short time ago I heard a sermon to young people in which the pastor spoke much of the regular reading of God's Word, but never a word of caution in regard to the fact that a regular duty, unless carefully watched, is almost sure to degenerate into a mere matter of form. How much better are Jacob Abbott's words of advice to the young Christian, in regard to this very duty: "Resolve to bring a short portion of the preceptive or devotional parts of the Scriptures home to your hearts every day; let your object in this daily reading of the Bible be, not so much to extend your intellectual view of the field open to you in its pages, as to increase its moral and spiritual influence upon your heart and conduct. Be not so careful, then, to read this or that exact quantity, but to bring home some portion really and fully to the heart and to the conscience; to do it so forcibly that the influence of those few verses read and pondered in the morning shall go with you through the day."

There is an habitual reading of the Bible which is worse than wasted time; a boy hurriedly and inattentively reads his morning chapter with a sense of relief when the task is finished, and with no thought of the real meaning of the words over which his eyes have just glanced, but very possibly, with a sense of being, because of this formal reading, a better Christian than a brother or sister who altogether neglects it.

I remember an hour spent in an infant class, during which the teacher pledged, by raised hands, every pupil to the repetition of a morning and evening prayer: the Lord's Prayer for the older ones; "Now I lay me down to sleep" for the evening service of the very little ones who had not yet committed to memory the more lengthy form. There was not one word as to the deep meaning of the beautiful form; all the time, there surged through my brain some words of Ruskin, which, for the benefit of my fellow-teachers, I here quote. These words are addressed to children:

"Every body has been taught to pray daily, 'Thy kingdom come.' Now, if we hear a man swear in the streets, we think it very wrong and say, 'He takes God's name in vain.' But there's a twenty times worse way of taking God's name than that. It is to *ask God for what we don't want.* He does not like that sort of prayer. If you don't want a thing, don't ask for it; such asking is the worst mocking of your King you can mock him with; the soldiers' striking him on the head with the reed was nothing to that. If you don't wish for his kingdom, don't pray for it. But if you do, you must do more than pray for it, you must work for it."

A Few Secrets About Teachers' Meetings.

As pastor of churches I failed for years in my teachers' meetings. I began to regard them as things that belonged to specialists. I thought I had made faithful efforts, but I as often failed. At last I felt a deep humiliation at my failure when the possibility of success had been demonstrated by other pastors.

Entering a new station soon after, I resolved upon organizing a teachers' meeting and working it for all that was in it. When I proposed it the proposition was received with lukewarmness. The teachers with one accord said they had tried teachers' meetings and failed so often that they had no faith in its success. Weeks went by. A number of meetings had been held for transaction of business, but nothing was said favorably about the proposed meeting for the study of the lessons. The superintendent was indifferent.

At length feeling the same doubting spirit working in myself, I determined to accomplish what my conviction said was duty. It needed but a glance to see that less than one fourth of the twenty-five teachers of the school had diligently and thoroughly studied the lessons before coming to the school.

I inquired about the helps they had, and found that few had any thing or used any thing but the Teachers' Journal. Some did not see the lesson until they came to school, and during the opening exercises they hurriedly stole over it. At last I announced that I would be glad to meet at my study all teachers who desired to prepare themselves in that way for their Sunday-school lessons. At the hour appointed a few came. They found me thoroughly prepared to teach the lesson. I had spent the whole day upon it. When they left they were prepared to teach it, its doctrines, its geography,

its practical applications, to recite the Golden Text, the outlines—in short, they had grasped the lesson. A precious, earnest season was spent in prayer for the Holy Ghost upon ourselves and the school, and we all felt that it was good for us to be there. The next week there was a large increase in the attendance, and so of each evening until almost all, and many of the older scholars, came. Then the idea began to grow that those who were so indifferent about their sacred work as to go to their classes without thorough preparation ought not to be teachers. Pressure followed, and finally that class of persons forfeited their classes, not because they did not attend the teachers' meetings, but because they would not qualify themselves to teach. A sweeping revival of religion followed that resulted in the conversion of almost all the unconverted of the school, and when I left the charge one of the flourishing features was the teachers' meeting. What were the secrets of the success? 1. The pastor as head of that church felt he was responsible for the character of teachers and teaching. 2. The contagion of earnestness fired his corps of teachers. 3. He set apart as inviolable a sufficient time to prepare himself thoroughly to teach the lesson. 4. The hour was made evangelistic in its spirit.

I believe that these secrets have the swing of conquest. A PASTOR.

[We commend the above suggestions to the serious attention of every pastor who really desires to have his teachers' meeting a success.—ED.]

Correct Views of Prayer.

MANY a heart finds its faith fail under the stern teachings of life because of false views of prayer. Do we not dwell upon the prayer of faith as always receiving the desired answer? When speaking of the "prayer-hearing and prayer-answering God," do we not neglect the view of him as sometimes prayer-denying?

Are we always careful to assure our pupils that there are objects of our prayers which God in his infinite wisdom reserves to himself the right to grant or refuse?

Are we not, as parents and teachers, many times responsible for the formation of these incorrect views? L.

LESSONS FOR 1884.

Fourth Quarter.

Oct. 5. **Solomon Succeeding David**.1 Kings 1. 22-35.
12. **David's Charge to Solomon**.1 Chron. 22. 6-19.
19. **Solomon's Choice**.....1 Kings 3. 5-15.
26. **The Temple Built**.....1 Kings 6. 1-14.
Nov. 2. THE TEMPLE DEDICATED....1 Kings 8. 22-36.
9. THE WISDOM OF SOLOMON...1 Kings 10. 1-13.
16. SOLOMON'S SIN.....1 Kings 11. 4-13.
23. PROVERBS OF SOLOMON.....Prov. 1. 1-16.
30. TRUE WISDOM.....Prov. 8. 1-17.
Dec. 7. DRUNKENNESS.....Prov. 23. 29-35.
14. VANITY OF WORLDLY PLEASURE.....Eccles. 2. 1-13,
21. THE CREATOR REMEMBERED.Eccles. 12. 1-14.
28. FOURTH QUARTERLY REVIEW.

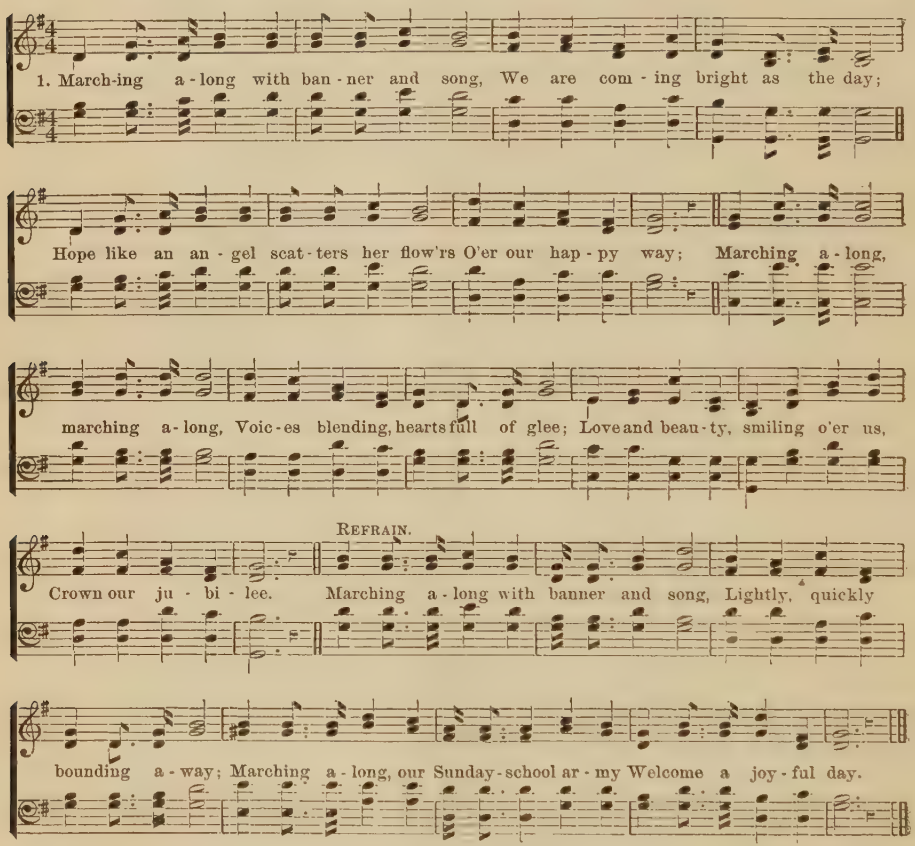
CLASS RECORD FOR OCTOBER, 1884.

	Oct. 5.	Oct. 12.	Oct. 19.	Oct. 26.
Weather.....				
Teacher.				
PUPILS.				

MUSIC AND HYMNS FOR THE FOURTH QUARTER.

MARCHING ALONG WITH BANNER AND SONG.

FANNY J. CROSBY. "They shall march with an army."—Jer. 46. 22. W. H. DOANE.


1. March-ing a-long with ban-ner and song, We are com-ing bright as the day;
Hope like an an-gel scat-ters her flow'rs O'er our hap-py way; Marching a-long,
marching a-long, Voic-es blending, hearts full of glee; Love and beau-ty, smiling o'er us,
REFRAIN.
Crown our ju-bi-lee. Marching a-long with banner and song, Lightly, quickly
bounding a-way; Marching a-long, our Sunday-school ar-my Welcome a joy-ful day.

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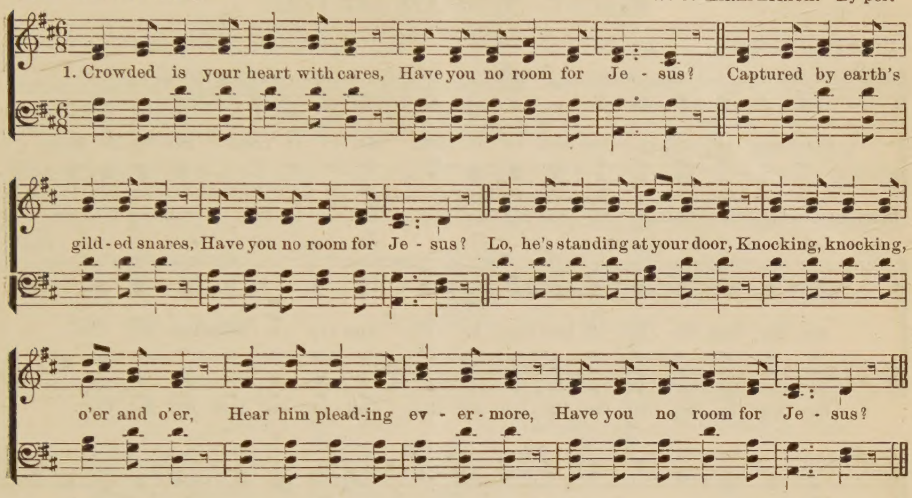
2 Friends who behold us gathered once more,
See our numbers, mark how they grow;
Led by the Saviour lovingly on,
Forward still we go;
Marching along, marching along,
This our watchword, Trust in the Lord;
If we bear his standard nobly,
Great is our reward.—*Refrain.*

3 Marching along with banner and song,
Straight before us, keep in the line
Where our Commander leadeth us on;
There his light will shine;
Keep in the line, keep in the line,
Marching, marching, marching along;
May our Saviour find us ever
Loyal, brave, and strong.—*Refrain.*

From "JOYFUL LAYS," by per.

NOTHING FOR JESUS?

MRS. MARY D. JAMES. W. J. KIRKPATRICK. By per.


1. Crowded is your heart with cares, Have you no room for Je - sus? Captured by earth's
gild-ed snares, Have you no room for Je - sus? Lo, he's standing at your door, Knocking, knocking,
o'er and o'er, Hear him plead-ing ev - er-more, Have you no room for Je - sus?

2 Wasting all your precious hours,
Have you no work for Jesus?
Spending those God-given powers,
Have you no work for Jesus?
Striving not to conquer sin,
Seeking not a soul to win,
Bringing not a wand'rer in,
Have you no work for Jesus?

3 Chasing bubbles through the air,
Have you no time for Jesus?
None for gracious deeds to spare,
Have you no time for Jesus?
Earthly pleasures, wealth, and ease,
Seeking, grasping toys like these,
Striving only self to please,
Have you no time for Jesus?

4 Bearing only worthless leaves,
Have you no fruit for Jesus?
In your hands no precious sheaves,
Have you no fruit for Jesus?
Not a grain to store away,
Naught your labor to repay,
Not a joy for that great day,
When you shall meet with Jesus?

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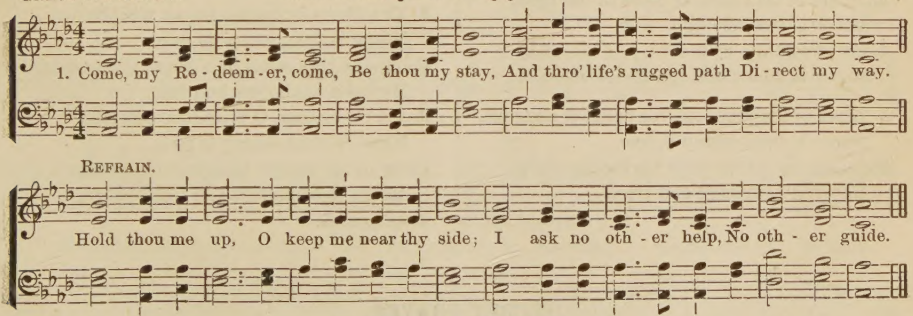
NO OTHER GUIDE.

GRACE J. FRANCES. "Thou art the guide of my youth."—Jer. 3. 4. HUBERT P. MAIN.


1. Come, my Re - deem - er, come, Be thou my stay, And thro' life's rugged path Di - rect my way.
REFRAIN.
Hold thou me up, O keep me near thy side; I ask no oth - er help, No oth - er guide.

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2 Come, my Redeemer, come,
My only rest,
And dwell within my heart
A constant guest.—*Refrain.*

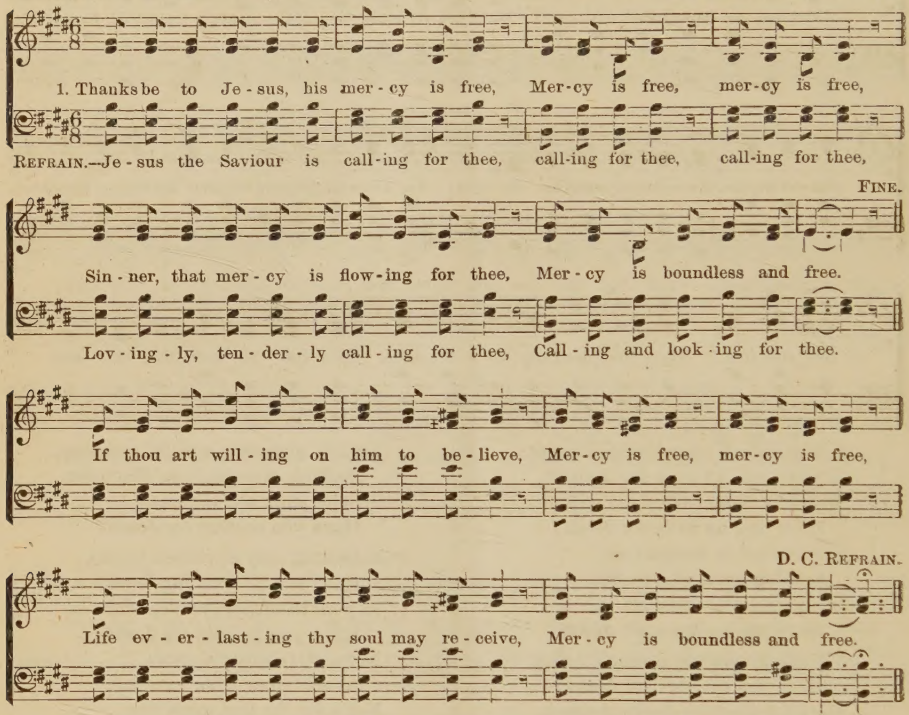
3 Come, my Redeemer, come,
I shall not fear
The storms that o'er me break
If thou art near.—*Refrain.*

4 Come, my Redeemer, come,
My faith increase,
And hush these longing sighs
To perfect peace.—*Refrain.*

From "JOYFUL LAYS," by per.

MERCY IS BOUNDLESS AND FREE.

HENRIETTA E. BLAIR. W. J. KIRKPATRICK. By per.


1. Thanks be to Je - sus, his mer - cy is free, Mer - cy is free, mer - cy is free,
REFRAIN.—Je - sus the Saviour is call - ing for thee, call - ing for thee, call - ing for thee,
FINE.
Sin - ner, that mer - cy is flow - ing for thee, Mer - cy is boundless and free.
Lov - ing - ly, ten - der - ly call - ing for thee, Call - ing and look - ing for thee.
If thou art will - ing on him to be - lieve, Mer - cy is free, mer - cy is free,
D. C. REFRAIN.
Life ev - er - last - ing thy soul may re - ceive, Mer - cy is boundless and free.

2 Why on the mountains of sin wilt thou roam?
Mercy is free, mercy is free,
Gently the Spirit is calling, "Come home,"
Mercy is boundless and free.
Thou art in darkness, O come to the light,
Mercy is free, mercy is free,
Jesus is waiting, he'll save you to-night,
Mercy is boundless and free.—*Refrain.*

3 Think of his goodness, his patience and love,
Mercy is free, mercy is free,
Pleading thy cause with his Father above,
Mercy is boundless and free.
Come and repenting, O, give him thy heart,
Mercy is free, mercy is free,
Grieve him no longer, but come as thou art,
Mercy is boundless and free.—*Refrain.*

4 Yes, there is pardon for all who believe,
Mercy is free, mercy is free,
Come and this moment a blessing receive,
Mercy is boundless and free.
Jesus is waiting, O hear him proclaim,
Mercy is free, mercy is free,
Cling to his mercy, believe on his name,
Mercy is boundless and free.—*Refrain.*

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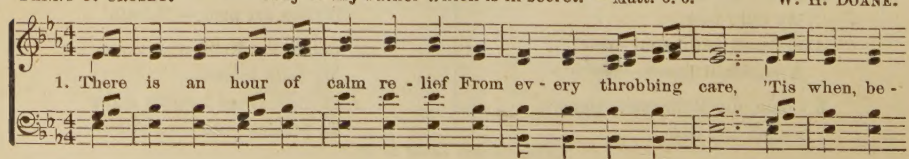
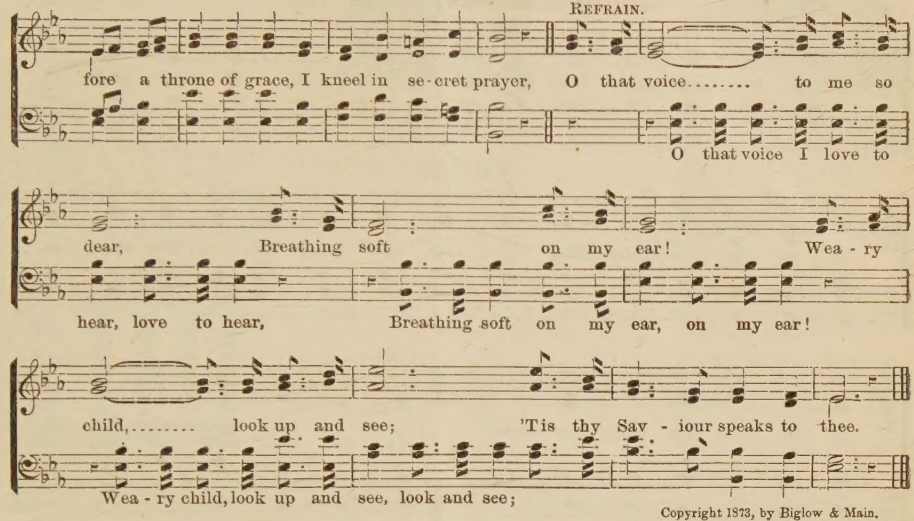
SECRET PRAYER.

FANNY J. CROSBY. "Pray to thy Father which is in secret."—Matt. 6. 6. W. H. DOANE.



SECRET PRAYER.—(*Continued.*)

REFRAIN.


fore a throne of grace, I kneel in se-cret prayer, O that voice..... to me so
O that voice I love to
dear, Breathing soft on my ear! Wea-ry
hear, love to hear, Breathing soft on my ear, on my ear!
child,..... look up and see; 'Tis thy Sav-iour speaks to thee.
Wea-ry child, look up and see, look and see;

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2 When one by one, like threads of gold,
The hues of twilight fall,
O sweet communion with my God,
My Saviour and my all!—*Refrain.*

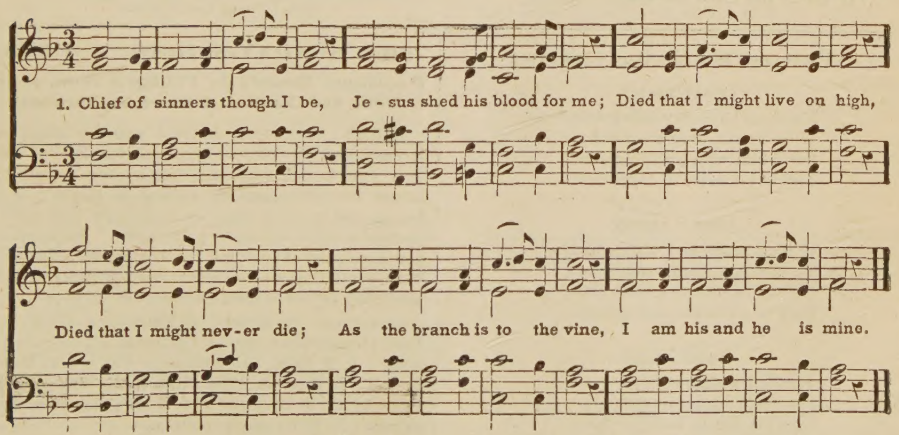
3 I hear seraphic tones that float
Amid celestial air,
And bathe my soul in streams of joy,
Alone in secret prayer.—*Refrain.*

4 O when the hour of death shall come,
How sweet from thence to rise,
With prayer on earth, my latest breath,
My watchword to the skies!—*Refrain.*

From "JOYFUL LAYS" by per.

CHIEF OF SINNERS.

ARR. BY JOSEPH P. HOLBROOK.

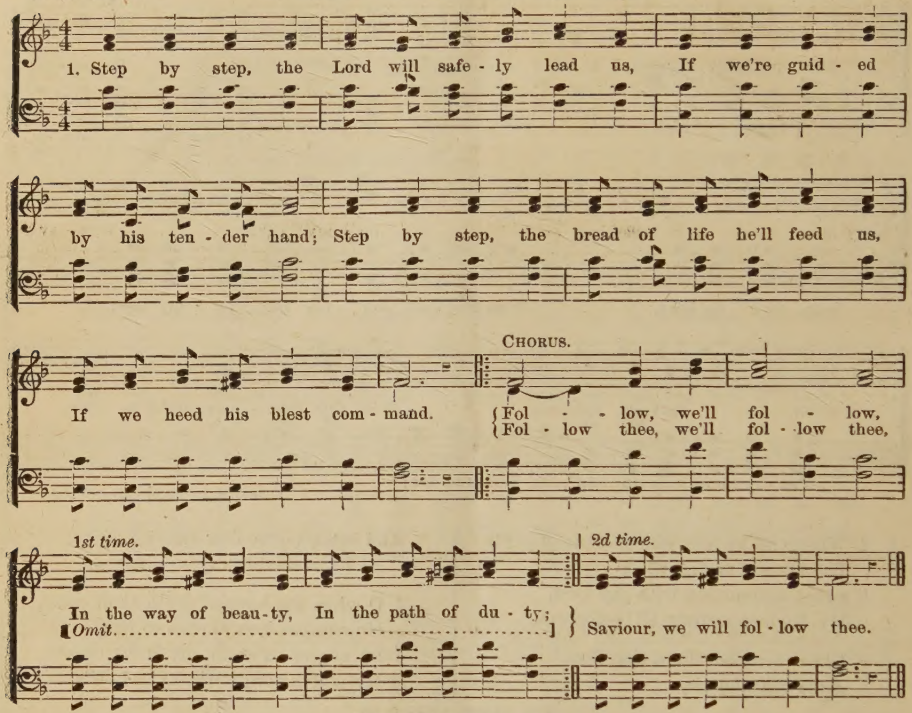

1. Chief of sinners though I be, Je-sus shed his blood for me; Died that I might live on high,
Died that I might nev-er die; As the branch is to the vine, I am his and he is mine.

2 O the height of Jesus' love!
Higher than the heavens above,
Deeper than the depths of sea,
Lasting as eternity;
Love that found me,—wondrous thought!—
Found me when I sought him not!

3 Chief of sinners though I be,
Christ is all in all to me;
All my wants to him are known,
All my sorrows are his own;
Safe with him from earthly strife,
He sustains the hidden life.

STEP BY STEP.

W. A. OGDEN. "He leadeth me beside the still waters."—Psa. 23. 2. W. A. OGDEN.


1. Step by step, the Lord will safe - ly lead us, If we're guid - ed
by his ten - der hand; Step by step, the bread of life he'll feed us,
CHORUS.
If we heed his blest com - mand. {Fol - - low, we'll fol - low,
{Fol - low thee, we'll fol - low thee,
1st time.
2d time.
In the way of beau-ty, In the path of du - ty;
{Omit.....} {Saviour, we will fol - low thee.

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2 Step by step, our journey will be brighter,
If the right we faithfully pursue;
Step by step, our spirits will be lighter,
If we to the Lord are true.—*Chorus.*

3 Step by step, we soon will reach the river,
Just between us and our happy home;
Step by step, we're marching to the Giver
Of eternal life to come.—*Chorus.*

From "JOYFUL LAYS," by per.

Whisper Songs for October.

FIRST LESSON.

KNOW and love thy father's God,
Little hearts, obey his word;
Serve him with a willing mind,
And sweet peace in Jesus find.

SECOND LESSON.

Willing hearts and willing hands,
To fulfill the Lord's commands,
He will guide and he will bless,
Give to all their work success.

THIRD LESSON.

I am but a little child,
Poor and needy, sin-defiled;
Give thy Spirit, Lord, to show
Little ones just where to go.

FOURTH LESSON.

Every little heart may be,
Lord, a temple built for thee,
And the voice of praise and prayer
Shall be daily lifted there.

THE SUNDAY-SCHOOL JOURNAL

Is published Monthly by Phillips & Hunt, at New York, and Cranston & Stowe, at Cincinnati.

TERMS: SIXTY-FIVE CENTS a year for single subscribers, and FIFTY-FIVE CENTS each for clubs of six or over sent to one address. This includes the postage, which the publishers are obliged to prepay. If the names are to be written on each copy they will be charged at same rate as for a single copy. Subscriptions may commence at any time, but must expire with March, June, September, or December. Subscribers will please send their orders at least *one month* in advance.

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